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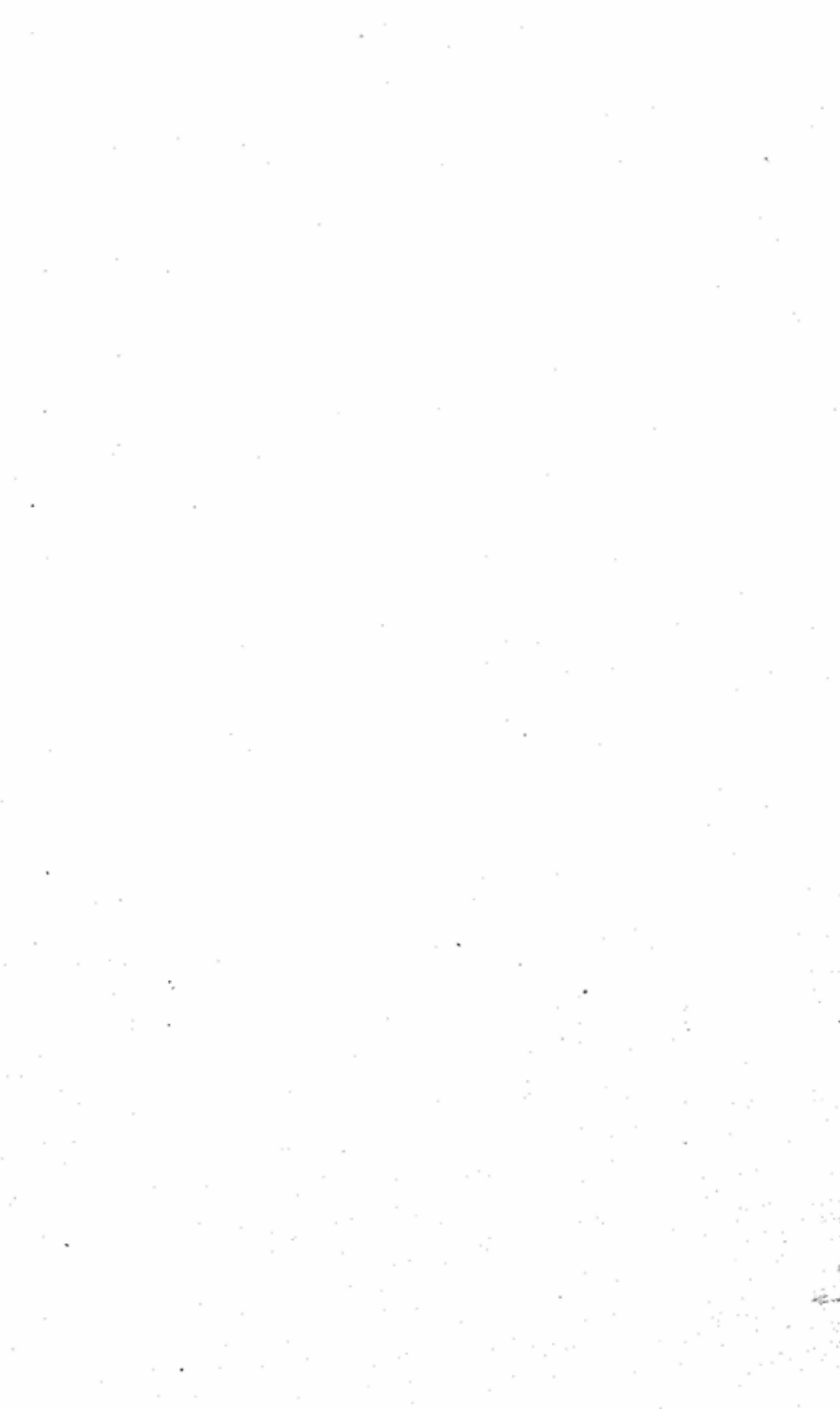
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FIRST SUPPLEMENT.

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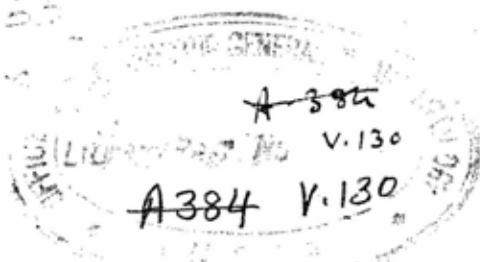
CONCISE
DESCRIPTIVE CATALOGUE
OF THE
PERSIAN MANUSCRIPTS

IN THE COLLECTIONS OF THE
ASIATIC SOCIETY OF BENGAL.
FIRST SUPPLEMENT.

37201

BY
WLADIMIR IVANOW,

*late Assistant-Keeper, in charge of the Muhammadan MSS., Asiatic Museum,
Imperial Russian Academy of Sciences, St. Petersburg.*



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LIST OF ABBREVIATIONS.

- Ahlw=W. Ahlwardt, Verzeichniss der arabischen Handschriften der königlichen Bibliothek zu Berlin, 10 vols. Berlin, 1887-99. (*References are to numbers.*)
- anecd.=work, or writer, on *anecdotes*, tales, etc.
- Ar.=Arabic.
- astrol.=work, or writer, on *astrology*.
- astron.=work, or writer, on *astronomy*.
- Aum=J. Aumer, Die Persischen Handschriften der k. Hof- und Staatsbibliothek in München. München, 1866. (*References are to pages.*)
- b.=بن or ابن, son of.
- beg.=beginning, or beginning with.
- Bh=Catalogue of the Persian Manuscripts in the Buhar Library (Calcutta), by Maulvi 'Abdu'l-Muqtadir. Calcutta, 1921. (*References are to numbers.*)
- Bibl. Indica=Bibliotheca Indica, a series of Oriental works published by the Asiatic Society of Bengal, Calcutta.
- biogr.=work, or writer, on *biography*.
- Bk=Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library at Bankipore (Patna), by Maulvi Abdul Muqtadir. Calcutta, 1912-1925 (7 volumes published). (*References are to numbers.*)
- Bl=E. Blochet, Catalogue des Manuscrits Persans de la Bibliothèque Nationale, vols. I-II, Paris, 1905, 1915. (*References are to numbers.*)
- BL=Bibliotheca Lindesiana, Hand-list of Oriental Manuscripts, Arabic, Persian, Turkish. (Aberdeen), 1898.
- Br=E. G. Browne, A Catalogue of the Persian Manuscripts in the Library of the University of Cambridge. Cambridge, 1896. (*References are to numbers*, but the Roman figures are substituted by Arabic ones).
- Br. Lit. Hist.=E. G. Browne, A Literary History of Persia, I (From the earliest times until Firdawsī), London, 1908; II (From Firdawsī to Sa'dī), London, 1906; III (A History of Persian Literature under Tatar Dominion), Cambridge, 1920. IV (A History of Persian Literature in modern times), Cambridge, 1924.
- Brit. Mus.=Catalogus codicum MSS. qui in Museo Britannico asservantur. 3 vols., London, 1876-79. (*References are to numbers.*)
- Brit. Mus. Additions=A Descriptive List of the Arabic MSS. acquired by the trustees of the British Museum since 1894, by A. G. Ellis and E. Edwards. London, 1912. (*References are to pages.*)
- Brockelmann=C. Brockelmann, Geschichte der arabischen Litteratur, vols. I-II (Weimar, 1898, Berlin, 1902).
- c.=century.
- ca.=circa.
- Caetani=G. Gabrieli, La Fondazione Caetani per gli studi Musulmani. Roma, 1926. (*References are to numbers.*)
- CFW=College of Fort William, library of.
- CHL I=E. Browne, A Hand-list of the Muhammadan MSS. preserved in the library of the University of Cambridge. Cambridge, 1900. (*References are to numbers.*)
- CHL II=E. Browne, A Supplementary Hand-list of the Muhammadan MSS. preserved in the libraries of the University and Colleges of Cambridge. Cambridge, 1922. (*References are to numbers.*)
- comp.=composed.
- cond.=condition, state of preservation, chiefly with regard to legibility.
- d.=died.
- Dorn AM.=B. Dorn, Das Asiatische Museum der Kaiserlichen Akademie der Wissenschaften zu St. Petersburg. St. Petersburg, 1846.
- Dorn C.=Catalogue des Manuscrits et Xylographes Orientaux de la Bibliothèque Impériale Publique de St.-Petersbourg. St. Petersburg, 1852 (the Muhammadan MSS. described by B. Dorn). (*References are to pages.*)
- EB=E. Sachau and H. Ethé, Catalogue

- of the Persian, Turkish, Hindūstānī and Pushtū Manuscripts in the Bodleian Library, vol. I, Oxford, 1889. (*References are to numbers*).
- Ed=A Descriptive Catalogue of the Arabic and Persian MSS. in Edinburgh University Library, by E. Robertson, H. Ethé and M. Huk. Hertford, 1925. (*References are to numbers*).
- EIO=H. Ethé, Catalogue of Persian Manuscripts in the Library of the India Office, vol. I. Oxford, 1903. (*References are to numbers*).
- Elliot, Hist. of India=Sir H. M. Elliot, The History of India as told by its own Historians. The Muhammadan Period. Vols. I-VIII, London, 1867-1877.
- encycl.=encyclopædia, or encyclopædist.
- epist.=work, or writer, on *epistolography*.
- Eur.=European (paper).
- f., ff.=folio, folios.
- Fl=G. Fluegel, Die Arabischen, Persischen und Türkischen Handschriften der Kaiserlich-Königlichen Hofbibliothek zu Wien, vols. I-III. Wien, 1865-1867. (*References are to pages*).
- Fleischer, Dresden C.=H. Fleischer, Catalogus Codicum orientalium bibliothecae regiae Dresdensis. Lipsiae, 1831. (*References are to pages*).
- Fleischer, Leipzig C.=H. Fleischer, Catalogus librorum manuscriptorum qui in bibliotheca senatoria civitatis Lipsiensis asservantur. Grimmae, 1834. (*References are to pages*).
- GIPh=H. Ethé, Neupersische Litteratur, in Grundriss der Iranischen Philologie, vol. II (Strassburg, 1896-1904), pp. 212-368. (*References are to pages*).
- Gotha C.=W. Pertsch, Die Persischen Handschriften der herzoglichen Bibliothek zu Gotha. Wien, 1859. (*References are to pages*).
- gram.=work, or writer, on *grammar*.
- hagiol.=work, or writer, on *hagiology*.
- Hājji Khalifa=Lexicon Bibliographicum et Encyclopaedicum a Haji Khalifa compositum, ed. G. Flügel, vols. I-VII. London, 1835-1858.
- hist.=history, or historian.
- Ind.=Indian.
- Ind. libr.=Libraries in India.
- IvASB=W. Ivanow, A Concise Descriptive Catalogue of the Persian MSS. in the collection of the Asiatic Society of Bengal. Calcutta. 1924. (*References are to numbers*).
- IvC=W. Ivanow, A Concise Descriptive Catalogue of the Persian MSS. in the Curzon collection of the Asiatic Society of Bengal. Calcutta, 1926. (*References are to numbers*).
- JA=Journal Asiatique (Paris).
- JASB=Journal (and Proceedings) of the Asiatic Society of Bengal (Calcutta).
- JRAS=Journal of the Royal Asiatic Society (London).
- Krafft=A. Krafft, Die Arabischen, Persischen und Türkischen Handschriften der K. K. Orientalischen Akademie zu Wien. Wien, 1842. (*References are to pages*).
- Leyden C.=Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae (by R. Dozy, P. de Jong, M. de Goeje, and M. Houtsma), vols. I-VI. 1851-1877, Lugduni Batavorum. (*References are to pages*).
- lex.=work, or writer, on *lexicography*.
- lith.=lithographed, lithograph.
- ll=number of lines on a page.
- Loth=O. Loth, A Catalogue of the Arabic MSS. in the Library of the India Office. London, 1877. (*References are to numbers*).
- Madr=Catalogue of the Arabic and Persian MSS. in the Library of the Calcutta Madrasah, by Kamālū'd-Dīn Aḥmad and 'Abdu'l-Muqtadir. Calcutta, 1905. (*References are to numbers*, but the Roman figures are replaced by Arabic ones).
- mathem.=work, or writer, on *mathematics*.
- med.=work, or writer, on *medicine*.
- Mehren=A. F. Mehren, Codices Persici, Turcici, Hindustanici varique alii bibliothecae regiae Hafniensis. Hafniae, 1857. (*References are to pages*).
- MG=Katalog der Bibliothek der Deutschen Morgenländischen Gesellschaft, Vol. II, Persische und Hindustanische Handschriften. Leipzig, 1911. (*References are to numbers*).
- mm.=millimetres.
- moral.=work, or writer, on *moral philosophy*.
- Morl=W. Morley, A Descriptive Catalogue of the Historical Manuscripts in the Arabic and Persian Languages,

- preserved in the library of the Royal Asiatic Society of Great Britain and Ireland. London, 1854. (*References are to pages*).
- nast.=nasta'liq.
- occult.=work, or writer, on occult sciences.
- Or.=Oriental (paper).
- orn. pr.=work, or author of a work, in ornate prose.
- p., pp.=page, pages.
- p.=poetical work, or poet.
- Palm=E. Palmer, A Descriptive Catalogue of the Arabic, Persian and Turkish MSS. in the library of Trinity College, Cambridge. Cambridge, 1870. (*References are to pages*).
- pap.=paper.
- philos.=work, or writer, on philosophy.
- polytechn.=work, or writer, on polytechnics.
- Pr=W. Pertsch, Die Handschriften-Verzeichnisse der Königl. Bibliothek zu Berlin. Vierter Band. Verzeichniss der Persischen Handschriften. Berlin, 1888. (*References are to pages*).
- R=C. Rieu, Catalogue of the Persian Manuscripts in the British Museum, vols. I-III. London, 1879-1883. (*References are to pages*).
- Reh=E. Rehatsek, Catalogue raisonné of the Arabic, Hindostani, Persian and Turkish MSS. in the Mulla Firuz Library. Bombay, 1873. (*References are to pages*).
- Ros=Baron V. Rosen, Collections Scientifiques de l'Institut des langues orientales. III. Les Manuscrits Persans. St.-Petersbourg, 1886. (*References are to pages*).
- RS=C. Rieu, Supplement to the Catalogue of the Persian Manuscripts in the British Museum. London, 1895 (*References are to numbers*).
- RsBr=E. Denison Ross and E. Browne, Catalogue of two collections of Persian and Arabic MSS. preserved in the India Office Library. London, 1902. (*References are to numbers*).
- S=size (length and width of the pages of the MSS).
- S.=Sayyid.
- Spr=A. Sprenger, A Catalogue of the Arabic, Persian and Hindustani Manuscripts of the Libraries of the King of Oudh. Vol. I. Calcutta, 1854. (*References are to pages*).
- St=C. Stewart, A Descriptive Catalogue of the Oriental Library of the late Tippoo Sultan of Mysore. Cambridge, 1809. (*References are to pages*).
- suf.=a Šūfī, or work, or writer, on Sufism.
- sum.=sumamed, or with the takhalluṣ of.
- theol.=work, or writer, on theology.
- tol.=tolerably.
- Tornberg=C. T. Tornberg, Codices Arabici, Persici et Turcici bibliothecae regiae universitatis Upsalensis. Upsalae, 1849. (*References are to pages*).
- tr., transl.=translated, translation, translator.
- tr. Sanskr.=translation, or translator, from the Sanskrit.
- v., vol., vols.=volume, volumes.
- v (after a folio-number)=verso.
- wr.=wrote, was engaged in composition.
- ZDMG=Zeitschrift der deutschen morgenländischen Gesellschaft (Berlin).

In order to secure uniformity in references to the present catalogue, the following abbreviation is recommended:—

IvPS (I)

(i.e., first supplement to the catalogues of Persian MSS. in the collections of the Asiatic Society of Bengal).

PREFACE.

The present small volume is primarily a continuation of my "Concise descriptive Catalogue of the Persian Manuscripts in the *Curzon collection* of the Asiatic Society of Bengal," Calcutta, 1926 (here abbreviated as IvC), and is intended, first of all, to deal with the latest acquisitions to the library of the Society. It was, however, decided to include in it also notes on a number of other Persian manuscripts, either forming a small independent collection, or erroneously classified in the hand-lists as Arabic or Urdu works. These should properly have been dealt with in the first volume, i.e. in the "Concise descriptive Catalogue of the Persian Manuscripts in the collection of the Asiatic Society of Bengal," Calcutta, 1924 (here abbreviated as IvASB), as it is concerned with the earlier collection of the Society, to which these manuscripts really belong.

The present catalogue has thus become a supplement to both the above-mentioned publications. It contains 168 descriptive notes dealing with 377 separate items, in 164 volumes. These may be arranged in six separate groups as follows :—

1. Persian MSS. which were purchased for the "Curzon collection" during the period from the middle of 1925 (i.e. from the date on which the manuscript of my catalogue of the collection was closed), to the end of 1926. This group contains altogether 58 vols. (mark "III"), here Nos. : 758, 761, 762, 770, 772, 773, 775, 776, 777, 779, 781, 784, 787, 791, 792, 793, 794, 797, 800, 801, 802, 803, 804, 808, 810, 811, 812, 815, 816, 817, 824, 827, 831, 832, 833, 835, 837, 855, 857, 870, 873, 877, 879, 880, 894, 895, 896, 898, 900, 901, 904, 905, 906, 907, 909, 915, 916, 918.

2. A Persian MS. belonging to the earlier acquisitions for the "Curzon collection," which had been misplaced (mark "I"), here No. 903.

3. Persian MSS. which had been erroneously classed as Arabic MSS. in the Society's earlier collection. Altogether 49 vols. (mark "Ar."), here Nos. : 790, 818, 830, 834, 836, 838, 839, 840, 841, 848, 851, 852, 853, 856, 858, 859, 860, 862, 863, 864, 865, 866, 871, 874, 875, 876, 881, 882, 883, 884, 885, 886, 887, 888, 889, 891, 892, 893, 910, 911, 912, 913, 914, 920. (The same, mark "R") : 822, 823, 842, 849, 850, 861.

4. Persian MSS. which had been erroneously included amongst the Urdu MSS. in the earlier collection of the Society. Altogether three vols. (mark "U"), here Nos. : 767, 768, 769.

5. Persian MSS. belonging to the earlier *Persian* collection of

the Society which were misplaced or otherwise inaccessible at the time of preparation of the first catalogue (IvASB). Altogether nine vols. (different marks according to their original designations), here Nos. : 843, 844, 845, 846, 847, 908, 921, 922, 924.

6. Persian MSS. belonging to the collection which was presented to the Society by the late Nawwāb Aḥmad 'Abdu'l-'Azīz Khān Nā'iṭi Madrasī, Walā, 'Azīz Jang, in 1907. Altogether 44 vols. (mark "A.J."), here Nos. : 757, 759, 760, 763, 764, 765, 766, 771, 774, 778, 780, 782, 783, 785, 786, 788, 789, 795, 796, 798, 799, 805, 806, 807, 809, 813, 814, 819, 820, 821, 825, 826, 828, 829, 854, 867, 868, 869, 872, 878, 890, 897, 899, 902, 917, 919, 923.

The publication of this supplement to both the earlier catalogues presents an opportunity of supplying some necessary additional information with regard to them. The most necessary item is a list showing the number of folios in every volume described in the first catalogue (IvASB). As mentioned in its preface (pp: xxix-xxx), the great majority of the manuscripts in the library, which at the time was in a much neglected condition, had no foliation. The shortness of the time allotted for the preparation of that catalogue precluded the possibility of foliation at the time of cataloguing. Matters have since considerably improved, chiefly due to the efforts of Mr. Johan van Manen, after he was elected General Secretary of the Society. This regrettable imperfection of my first catalogue has now been remedied by the insertion of a special list (see Appendix I, on p. 150).

With regard to the technique of the catalogue there are only very few deviations here from that of the preceding volume (IvC). They have been explained in the notes on technical details (see page xv). The rarer and notable items in the catalogue are also dealt with in a special note.

In conclusion, I wish to express my feelings of profound gratitude to those members of Council of the Asiatic Society who supported this undertaking, thus rendering a service to students of Muhammadan civilisation, because to them there is no more urgent and important task at the moment than that of bringing to light and of making a thorough and systematic survey of the literary inheritance of the past. I am particularly indebted to the General Secretary, Mr. J. van Manen. But for his continued interest in the work, even his personal labour in revising my English, this series of catalogues of all the Persian MSS. in the library of the Asiatic Society could not have come into existence, for many and varied obstacles, financial, technical and personal, had to be overcome before each of these volumes could appear.

RARE WORKS IN THE COLLECTION.

Although the MSS. described in this catalogue constitute to a certain extent, as explained in the Preface, 'odds and ends' in the library, there are, nevertheless, a number of items amongst them which would be appreciated in any collection. Such are :

1. HISTORY.

Ta'rikh-i-'Alī 'Ādil-shāh (compl. 1077/1667), a rather uncommon history of the end of the 'Ādilshāh dynasty (No. 760).

The first vol. of the *Muntakhabu'l-lubāb* (beg. XII/XVIII). Although this work of Khāfi Khān is well known, copies of its first volume are extremely scarce (No. 763).

2. BIOGRAPHY.

Guldasta-i-Karnāṭik (compl. ca. 1248/1833), a rare *tadhkira* of Persian poets of Southern India, by 'Alī Rā'iḳ (No. 766).

Gulzār-i-Ibrāhīm (compl. 1198/1784), a rare *tadhkira* of Urdu poets (No. 768).

Tadhkira-i-Hindī (compl. 1209/1795), another uncommon *tadhkira* of Urdu poets, in an early copy (No. 769).

Tadhkiratu'l-kirām (ca. 1249/1834), detailed *tadhkira* of some Indian Sufis (No. 772).

3. GENEALOGY.

An interesting collection of works on genealogy of Nā'iṭi Sayyids, in Southern India (No. 774).

4. POETRY.

An autograph copy of the *Dīwān* of Abū Ṭayyib Khān Walā (d. 1264/1848) (No. 813).

Dīwān-i-A'zam (mid. XIII/XIX), apparently with corrections in the author's own handwriting (No. 814).

5. SHI'ITE THEOLOGY.

Rauḍatu'l-Ḥusayniyya (beg. XIII/XIX), Shi'ite tradition of the sufferings of the Imams, by Muḥammad Ḥusayn Kirmānī (No. 824).

An interesting work on Aḥmad al-Aḥsā'i and his doctrine (mid. XIII/XIX), by Muḥammad Ḥusayn Muḥiṭ Kirmānī (No. 831).

6. SUFISM.

A collection of rare works on Sufic devotions :

Awrād-i-Yūsufī (end IX/XV), by Yūsuf al-Gardīzī (No. 859).
Jawāhir-i-khamsa (956/1549), by Muḥammad b. Khaṭīrī'd-
dīn (No. 860).

Futūḥu'l-awrād (mid. XI/XVII), by Faṭḥ Muḥammad Shaṭ-
ṭārī (No. 862).

Awrād-i-Qādirī (mid. XI/XVII), by the same (No. 863).

Awrādu'l-awrād (end XI/XVII) (No. 866).

7. PHILOSOPHY AND ETHICS.

An interesting collection of minor works on ethics, etc., by
different, mostly early, authors (No. 875).

8. DICTIONARIES AND GRAMMARS.

Manẓaru'l-faḍā'il fī manāfi'i'l-afāḍil (ca. 738/1338), an
apparently entirely unknown Arabic and Persian dictionary
(No. 883).

Taḥqīqu'l-qawānīn (1262/1846), by Muḥammad Ḥayrān, on
Persian grammar (No. 894).

NOTES ON THE TECHNICAL DETAILS OF THE CATALOGUE.

In order to facilitate the use of these descriptive notes, the explanations of technical details of the catalogue are here reprinted, with a few modifications, from the "Concise Descriptive Catalogue of the Persian Manuscripts in the Curzon collection of the Asiatic Society of Bengal," Calcutta, 1926, pp. xxiii-xxviii. These alterations are chiefly concerned with § II, 6 (e) and (f), to which attention is specially invited.

I. GENERAL REMARKS.

1. **Description.** In this collection every separate work is, as far as possible, described in a separate note. Exceptions have been made in the following cases:—

- (a) Volumes containing a collection of works of one author.
- (b) Collections of short works, dealing with the same subjects.
- (c) If two or more works, which are bound together, possess some kind of internal connection between themselves.
- (d) Fragments, short notes, scraps of all descriptions.

2. **Transliteration.** The system of transliteration remains the same as in the former Catalogues. It represents the words according to their written forms, not according to their actual pronunciation. The vocalisation is given in accordance with the usages of good Persian, as at present spoken in Persia.

In Arabic words the same concession is made to the elementary principles of Arabic phonetics and grammar, in names containing the definite article **ال**. Being of no importance to people who know Arabic, they often mislead those who do not. Therefore, instead of *'Abd al Raḥīm*, as is given in different catalogues, the form of *'Abdu'r-Raḥīm* is used, or in the Genitive case, with *Ibn* or *Abū*, forms like *'Abdi'r-Raḥīm*.

The *hamza* (ء) is marked only in the transliteration of Arabic expressions, given in their original Arabic form, not as loan-words in Persian. Therefore, e.g., the Arabic form is given as *Tadhkirat-u'l-awliyā*, but the Persian form as *Tadhkira-i-awliyā*.

Table of transliteration:—

l a, i, u	پ p (پ ph)	ث th
ب b (ب bh)	ت t (ت t'h)	ط t

ج j (چ jh)	س s	ک k, g (گ k'h)
چ ch (چ chh)	ش sh	گ g (گ g'h)
ح h	ص s	ل l
خ kh	ض d	م m
د d (ذ d'h)	ط t	ن n
ذ dh	ظ z	و w, u (ū)
ذ d	ع 'e	ه h
ر r	غ gh	ی y (ī).
ز z	ف f	
ژ zh	ق q	

Note 1. The letters o, e, v, x are used only in words of non-Persian and non-Arabic origin (Turkish, Indian, etc.).

Note 2. Diphthongs: *ay* for اِی, and *au* (or *aw*) for اِو.

Note 3. Wherever an accidental combination of consonants may lead to confusion with one of the aspirated letters used to render a simple consonant, the apostrophe (') is used (e.g. *nus'hat*).

Note 4. The dash (-) is used: (a) to join two different words whenever they form one compound word; (b) with the Arabic article ال; (c) with the Persian *idāfa*; (d) with the Persian conjunction و, when it is pronounced like u after words ending with a consonant.

II. THE SYSTEM OF THE DESCRIPTIVE NOTES.

1. **Numbers.** The serial numbers of the notes, which begin with 757, in continuation of the last number in IvC, do *not* coincide with the actual numbers of the MSS. on the shelves of the library. A special index (VII) is provided to show the correspondence of these library marks with the numbers given to the descriptive notes in the Catalogue.

The library marks have been explained above, on pp. xi-xii.

2. **Titles.** Wherever the real title of a work has not been ascertained, or the work possesses none, a provisional designation is given *within brackets*. Lengthy titles are given in their abbreviated form in the headings, but mentioned in full in the text of the notes.

3. **Dates.** (a) All approximate dates are given *in centuries*; they are left without special expressions like 'probably,' 'apparently,' etc., even if conjectural.

(b) The dates of the reigns of rulers are given according to S. Lane-Poole, *Muhammadian Dynasties* (I have used the Russian translation with corrections by Prof. W. Barthold, St. Petersburg, 1899).

(c) In all cases in which the dates in the Muhammadan era are given with their equivalents in the Christian era, the former stand *first*, and the latter *second*, and the indications A.H. or A.D. are omitted.

(d) Wherever not only the year of the Muhammadan era is given, but also the day of the month, the latter has been rendered into its equivalent according to Christian era, with the help of F. Wüstenfeld's *Vergleichungs-Tabellen der Muhammedanischen und Christlichen Zeitrechnung*. Leipzig, 1854.

(e) In the indices, and in repetitions of the same date, when the year in Hijra era begins about the middle of the Christian year, and therefore coincides with portions of two years in the Christian era, only the *second*, the latter, is given, e.g. 881/1476-1477, is given in the indices as 881/1477.

4. **References to various publications.** In the descriptions of the works references are given in a *uniform* order :—

(a) *General works* on Persian literature.

(b) *Catalogues* of the Persian MSS. in different libraries, in so far as locally accessible. (The Catalogues of Indian libraries are mentioned separately in order to show immediately what other copies are within the reach of residents of India).

(c) Critical editions, translations, or other publications. As the Society's library is very poor in this respect, the information given here is often based on earlier catalogues and other sources.

(d) Whenever possible, references are given to Oriental editions.

5. **Quotations.** In this Catalogue the principle is strictly followed that all quotations should be "true copies" of their originals, with preservation of all peculiarities of orthography and mistakes. The copies of Indian origin, especially the more modern ones, show an amazing carelessness, inconsistency in orthography, and ignorance of Persian and Arabic grammar on the part of their scribes. As the collection consists almost entirely of these modern Indian copies, it was impossible to note every case of deviation from the standard rules, and therefore only the most striking ones are here marked with a (*sic*).

6. **Description of the appearance of MSS.** In the present Catalogue all information concerning the *copy* has been carefully separated from that about the *work* itself, and is printed in small type. As far as possible a strictly uniform order has been followed in these descriptions :—

(a) The date of the MS., exact or approximate, the name of the scribe, the place of copying, and any other details connected with the transcription which may be found in the colophon, etc. Special notes on paintings, if the MS. contains them.

(b) Number of folios. If the work described in the note does not occupy the whole of the volume, but only a part of it, an asterisk is placed before the number of folios which contain it.

(c) The measurements of the page, and of the place occupied by the text (abbreviated as S=size), are here given in inches, with a precision to within a quarter of an inch.

(d) Number of lines (ll) on a page, and information as to the *jadwals*, or border lines. This detail has been added as it is often essential for the identification of a copy.

(e) Quality of paper (pap.) mostly only distinguished as Oriental (Or.), or European (Eur.), unless specially identified.

As this is not sufficient for a decisive identification of the copy, further information is given by adding micrometric measurements of the thickness of the paper. The leaves are measured, with a precision to within 0.01 mm., in batches of 10 (or, when not available, of 5). Special care has been taken that the actual thickness should be given; leaves with worm holes, or pasted over with additional paper, have been avoided. If a volume consists of a collection of short copies transcribed on different kinds of paper, as in the case of some scrap *majmū'as*, no measurement is given.¹ An abbreviated formula is used, as for instance: "thickness (of) 10 (leaves)=0.62 mm."

(f) General type of the handwriting.

This is usually merely described as *nasta'liq* or *shikasta*, etc., with some appropriate epithet; good, bad, bold, minute, etc. This method does not convey any definite criterium and is not reliable or precise. To improve upon this the experiment is here made of measuring the *thickness* of the line. Its 'body' is constituted by letters which do not possess long 'protruding' strokes. These do not normally exceed the height of an *alif*; the average height of the space, occupied by these letters, is taken as the 'thickness' of the written line. The average limit reached by the 'protruding' strokes, such as those of ک, م, ی, constitutes the "outer thickness."² So, if a line is measured as 3×10 mm., it means that its body is not higher than 3 mm., and that the distance between the top of a ک to the end of the lower stroke of a م is 10 mm., on the average.

¹ The experiment shows that the measurement of the thickness of the paper in a MS. furnishes decisive and reliable data for an identification of a copy. There is a great variation in the kinds of handmade paper used which gives almost each manuscript a distinct individuality. I would therefore recommend the introduction of such measurement in MS. catalogues generally.

² This limit rarely coincides with the space allotted to each line, for there may be either some blank space between the upper limit of one and the lower limit of the next line, or the ends of letters 'intrude' into the space belonging to the next line, especially in untidy *shikasta*-like handwriting.

- (g) The state of preservation of the MS.
 (h) Notes on fly-leaves, or margins, seals, if found in the MS., or details as to lacunas, damaged folios, etc.
 (i) Vignettes, etc., if found in the copy.

III. NOTES ON INDICES I AND II.

I. **Persons' names.** (1) All references are to the *serial numbers* of the descriptive notes in this Catalogue. Those in heavy type indicate that the person in question is the author, or translator, editor, commentator, etc., of the work described under the number.

(2) In order to make the alphabetical sequence as strict as possible only the *essential parts* of the names are taken into consideration. All honorific titles, initials in European names, etc., are *disregarded* as well as other expressions which do not constitute the *principal* part of a name, unless there are special reasons for treating them otherwise. The list of these disregarded elements is as follows:—

ABU	HĀFIZ	SAYYID
ABĪ	HĀJJĪ	SHAYKH
AL-(Arabic definite article in all its modifications).	HĀKĪM	SHĀH
	IBN (b.)	SULTĀN
	KHWAJA	also: Persian <i>idāfa</i>
AMĪR	MAKHDUM	(-I-)
ĀQĀ	MAWLĀNĀ	Arabic case
B. (<i>ibn</i>)	MĪR	terminations
BĀBĀ	MĪRZĀ	-U, -I.
	MĪYĀN	

Great care has been taken to prevent these words from upsetting the alphabetical sequence of the principal names. They are either omitted or transferred behind the essential parts of the names. The *kunyas*, when they do not constitute the real name of a person, have been included in brackets, or within commas, but disregarded in the alphabetical arrangement.

(3) For reasons of economy of space, names, repeated in several entries, are only once printed in full heavy type, in the first entry and replaced by a hyphen in the following entries. One hyphen corresponds to one name only, except in those composed with 'Abd-, Abū-, and -Allah, -Daula, -Dīn, -Mulk, which are treated as one single word.

(4) The abbreviations used in the indices are also given in the general list on pp. vii-ix.

II. **Titles of works.** (1) References are to the *serial numbers* in the Catalogue. Those in heavy type refer to the notes

in which the copies of the work mentioned are *actually described*, and show that the work in question is not merely incidentally referred to.

(2) Dates, unless otherwise specified, exact or approximate, after the titles of works, indicate the time of composition.

(3) The expressions which have been disregarded in the alphabetical arrangement of the titles (unless constituting an essential part of the title) are:

AL-(Arabic definite article, in all modifications).	MAJMU'A
BAYÂN	MUKHTAŞAR
DAR	MUNTAKHAB
FÎ	RISÂLA (-T)
INTIKHÂB	SHARḤ
KITÂB	TARJUMA (-T).

Also the Persian *idāfa* (-I-), or Arabic case terminations -U, -I.

I. HISTORY.

1. *History of Persia.*

757.

تاریخ و صاف

Ta'rikh-i-Waṣṣāf.

A.J. 2.

The well known history of the Persian Mongols, from Hulāgū to Abū Sa'īd, completed ca. 718/1318, by 'Abdu'l-lah b. Fadli'l-lah (f. 3v, bottom), surnamed Waṣṣāf. See GIPh 359; Br. Lit. Hist. III, pp. 67-68. CHL II, 254, 255; Bl 449; MG 14; RS 49; BL 233; EB 147; R 161-163; Ros 52; Fl II 181-185; Leyden C. III, p. 2; Dorn C. 283. *Ind. libr.* Bk 510; Madr 127. Cf. also Mohl, J. A., V-me s., vol. VIII, p. 54; Quatremère, *Histoire des Mongols*, pp. 13, 68; D'Ohsson, *Histoire des Mongols*, p. 27; *Jahrbücher*, vol. LXXI, pp. 27-31 (*Anzeigeblatt*); Elliot, *History of India*, vol. III, pp. 24-54; W. Barthold, *Turkestan at the time of the Mongol invasion*, vol. II, pp. 49-50. The work has been lithographed in Bombay, 1260/1844; the first *mujallad* has been edited and translated by Hammer-Purgstall, Vienna, 1856.

The work, which also has the title *Tajziyatu'l-amṣār wa tazjiyatu'l-a'sār*, is remarkable for its stilted and bombastic style. It is divided into five *mujallads*, of which the *fifth*, added much later by the author, is absent in this copy. Besides, the end of the work has apparently been transcribed from a defective original, judging from numerous blank spaces which probably are due to the lacunas in that copy.

The *mujallads* may be described as follows:

I (ff. 1v-109v), dealing with the period from 656/1258 to 683/1284. Beg.

حمد و ستایشی که انوار اخلاصش آفاق و انفس را الخ

II (ff. 110v-195v), dealing with the reign of Arghūn (683-690/1284-1291), also with Atabegs of Fars, Lūristān, etc. Beg.

فرخ ترین نوائی که مرغ زمزمه سرای زبان بدان داستان داستان

زند و دلنواز تر الخ

III (ff. 196v-334v), dealing with the period from 690/1291 to 700/1301, with additions concerning some pre-Mongol dynasties of Persia, India, etc. Beg.

الحمد لله الذي خلق الانسان من العماو المسنون الخ

IV (ff. 334v-403v) dealing with the period covering approximately 700/1301-716/1316, and additional matters. In this copy this section is incomplete, and ends with the events which took place about 703/1302. Beg.

ابتسم الورد بنشر النسيم الخ

A great number of marginal notes, mostly explaining various stilted expressions of the original.

Dated the 10th Ram. 1246/the 22nd Feb. 1831, Ḥaydarābād. Copied by Raunaq-'Alī.

Ff. 403; S 10,75 × 8,25; 9,25 × 4,75; ll 19, no jadvāls. Brownish Or. pap., thickness 10=0,44 mm. Ind. nast., line 4 × 13 mm. Cond. fairly good, slightly worm-eaten.

758.

تذکرہ شوشتریہ

Tadhkira-i-Shūshtariyya.

III 185.

A fragment of the well known history of Shūshtar, biographies of notable men who originated from there, etc., composed about 1164/1751, but completed after 1169/1756, by 'Abdu'l-lah b. Nūri'd-dīn b. Ni'mati'l-lah al-Husaynī ash-Shūshtarī (d. 1173/1759-1760), see Bl 501; RS 98; R 214, etc. Printed in the Bibliotheca Indica (No. 206), Calcutta, 1914 and 1924. The present MS. coincides with p. 145-end of that publication.

Dated the 24th Rajab 1317/the 28th Nov. 1899. Transcribed by Asadu'l-lah Āṣafi ash-Shūshtarī.

Ff. 18; S 8,5 × 5,5; 6 × 3,5; ll 19, no jadvāls. Europ. pap., thickness 10=0,75 mm. Pers. nast., line 2,5 × 6 mm. Cond. good.

2. History of India.

759.

اقبال نامہ جہانگیری

Iqbāl-nāma-i-Jahāngīrī.

A.J. 33.

The well known *third volume* of this history of India, dealing with the reign of Jahāngīr (1014-1037/1605-1628), by Muḥammad Sharif Mu'tamid Khān (d. 1049/1640), see IvASB 145 and IvC 28 (the date of completion of the work given there as 1029/1620, refers to the first two volumes, and the present one must have been completed shortly after 1037/1628). To the reference given there add: Palm 153; CHL I, 48-9; II 75-6; Ed 80, 213. Beg. as usual:

شایستہ سرور سلطنت فرمان روالی زبیددہ انسر خلافت الخ

Dated the 21st Dhī Qa'da 1227/the 26th Nov. 1812, Gulbarga. Transcribed by Sayyid Ḥasan 'Alī. A few marginal notes.

Ff. 165; S 9,25 × 5,75; 7,75 × 4; ll 15, no jadvāls. Brownish Or. pap., thickness 10=0,65 mm. Bad Ind. nast., line 5 × 15 mm. Cond. tol. good. Worm-eaten.

760.

تاریخ علی عادل شاه

Ta'rikh-i-'Alī 'Ādilshāh.

A.J. 35.

A history of 'Alī II, the last 'Ādilshāh of Bijāpūr, who reigned 1068-1097/1658-1686. The present work deals with the period from 'Alī's birth, to 1076/1665-1666. It was completed in 1077/1666-1667 (see f. 138v, where a chronogram for this date is given), by Sayyid Nūru'l-lah b. Qādi Sayyid 'Alī Muḥammad al-Ḥusaynī al-Qādirī (f. 10v, and in the colophon). See EIO 450, R 318. The work is written in stilted and bombastic style, and throughout the first half of the copy there are numerous interlinear and marginal notes explaining some of the florid expressions. Beg.

ستایش خدای جان و تن آفرین و بادشاه ملک آسمان و زمین الخ

Copied in the beg. of the xiii/xix c.
Ff. 140; S 8×5,75; 6×3,75; ll 13, no jadvāls. Europ. pap., thickness 10=0,72 mm. Ind. nast., line 4×11 mm. Cond. not good. Worm-eaten, traces of moisture, especially towards the end.

761.

جنگ نامه

Jang-nāma.

III 228.

A brief account of the struggle which took place immediately after the death of Aurangzib (the end of 1118/beg. 1707) between his sons, especially Muḥammad A'zam-Shāh and Bahādur Shāh, ending with the victory of the latter. The author does not mention his own name or the date of composition. His *dirbācha* (ff. 1v-4v) contains nothing except bombastic verbiage on the subject of the caprice of destiny. The work closely resembles that of Kāmraj, which is styled *A'zamu'l-ḥarb* (see R 937), but is not identical with it. It may have some connection with Ni'mat Khān 'Alī's work, the *Bahādur-Shāh-nāma* (see EIO 385, where references to other catalogues are given), but apparently is not an extract from it. It is written in stilted style, with numerous poetical quotations. In order to facilitate its identification if another copy should be found, the headings of the chapters, into which it is divided, are here given.

... ذکر رونق افزوی پادشاه عالم کیر در ضلع بیجاپور و حیدرآباد (f. 4v)

و معاودت نموده در احمد نکر داخل شدن

... ذکر رحلت فرمودن عالمکیر پادشاه ... و رونق افرا شدن عالی جاہ

محمد اعظم شاه بہادر حسب الطلب زیب الفسا بیگم و بعد

تقدیم رسمیات ماتم اجلاس بر تخت سلطنت فرموده عزیمت
به اکبر اباد الخ

(f. 11) ذکر آمدن شاهزاده محمد عظیم از بنکاله و رسیدن در مستقر
الخلافت اکبر اباد

(f. 13) عزیمت نمودن بهادر شاه برای ملک کبری و نوشتن فرمان بعالی
جاء که بدستور بر صوبه های دکن معه کجرات و لجمیر بدستور
متسلط باشد الخ

(f. 16) رسیدن عالی جاه در کوالیار و بهادر شاه در مستقر الخلافت اکبر
اباد و شروع جنگ ... و کشته شدن هر دو شاهزاده پسران عالیجاه

(f. 27) وزیدن هوای مخالف ... زخمی سرشار شدن عالیجاه بزخم های تیر
(f. 31v) فتحیاب شدن بهادر شاه پادشاه غازی الخ

Beg. of the preface :

زیب دیباجه سخن نیایش بی نیازی است که در بارگاه کبریاش الخ

Copied towards the beg. of the xiii/xix c.

Ff. 33; S 8,25 × 5, 5; 5,75 × 3,5; ll 10, no jadvāls. Or. greyish paper, thickness 10=0,83 mm. Ind. nast., line 4 × 13 mm. Cond. fairly good, slightly worm-eaten.

762.

عالمگیر نامه

‘Ālamgīr-nāma.

III 186.

A fragment of this detailed history of the first ten years of Aurangzīb's reign, which was composed by Muḥammad Kāzīm b. Muḥammad Amīr Munshī (d. 1092/1681), see IVASB 160, where references to other catalogues are given (add CHL II, 850-1; Ed 214-5; Palm 5). The present copy corresponds with pp. 474, l. 2-707, l. 18 of the Bibliotheca Indica edition (1868). A lacuna, after f. 24, corresponds with pp. 527, l. 5 to 529, l. 6, —apparently only one leaf being lost. The fragment thus contains the narrative of the end of the second, of the whole of the 3rd, and of the greater portion of the 4th year of Aurangzīb's reign.

Copied in the xii/xviii c., apparently towards its end.

Ff. 104; S 9 × 5; 6,75 × 3; ll 19, no jadvāls. Or. greyish paper, thickness 10=0,54 mm. Clear Ind. nast., line 3 × 9 mm. Cond. fairly good. Slightly worm-eaten.

763.

منتخب الباب

Muntakhabu'l-lubāb.

A.J. 25.

The very scarce *first* vol. of this well known history of India, often also called *Ta'rikh-i-Khāfi Khān*, by Muḥammad Ḥāshim Khwāfi, or Khāfi Khān Niẓāmu'l-mulkī (f. 4v, bottom), who died ca. 1144/1731. For references concerning the author and the *second* vol. of his work, see IVASB 169 (add CHL II 1253-4; Caetani 2). The present volume deals with the early history of India and the dynasties of the Deccan. The contents are chiefly derived from the *Ta'rikh-i-Firishṭa* (to ca. 1015/1607), see IVASB 135. The author states this plainly in his preface (f. 5, top):

... جلد اول به تذکار بر آمده از روی نگاشته محمد قاسم فرشته که درین
ضمن بعضی اختلاف قول نور الحق دهلوی و دیگر مولفان صداقت بیان
نیز درج گشته در کمال اختصار انتخاب نموده برشته بیان کشیده شروع از
شش صوبه دکن نموده بدستور مولفان عهد الخ

After a very brief note on the earliest history of India (ff. 5-7v), begins the story of the Bahmanī dynasty (ff. 7v-72); then follow the Niẓām-Shāhīs (ff. 72-126); the 'Adil-Shāhīs (ff. 126v-171v); the Fārūqīs of Khandesh (ff. 171v-190); the Quṭb-Shāhīs (ff. 190-211); the 'Imād-Shāhīs of Berar (ff. 211-215v); and the Barīdīs (ff. 215v-216v), the last two dynasties being dealt with very briefly.

The preface has apparently been transcribed from a defective original, as there are gaps in the lines, which copyists usually leave in the hope that a more complete copy may be found from which the lacunas may be filled in. Beg.

حمد بیحد و ثنای لا تعد پادشاهی را سزاوار است ... اما بعد،
برجویای اخبار ... پوشیده نماند که تاریخ ... (gap) خادم اثم محمد
هاشم الخ

A table of contents is prefixed on ff. 1v-3v.

Dated the 1st Ardibahisht 1313 of the Ilāhī era i.e. the beg. of the xx c. Transcribed by Imtiyāz 'Alī Khān.

Ff. 216; S 9,75×6,5; 7,25×4,5; ll 15, no jadvāls Europ. pap., thickness 10=0,57 mm. Ind. shikasta-nast., line 2,75×12 mm. Cond. good. Slightly worm-eaten.

764.

نگارستان آصفی

Nigāristān-i-Āṣafī.

A.J. 12.

A brief account of the Āṣafī dynasty in Ḥaydarābād; the relatives of the rulers; high officials and nobles (ff. 28-74, Muḥammadan; ff. 74-85v Hindu); brief information as to revenues (f. 85v); list of principal towns (f. 89); a short historical and topographical note on Ḥaydarābād-city (f. 90v). This work has been compiled shortly after 1231/1816 (cf. f. 2v), by Sayyid ʿIlṭifāt Ḥusayn Khān b. 'Azīzī'l-lah Khān (f. 1v). The author calls himself an employee of (Sir) Henry Russell (who was Resident at the court of Ḥaydarābād from 1811 to 1820, cf. R 777); it was by the latter's orders that the book came to be written. Both H. Russell and the Marquis of Hastings are here profusely eulogised.

The greater part of this compilation is simply a paraphrase of the corresponding portion of the *Khazāna-i-āmirā* (IvASB 232, IvC 59), approximately pp. 35-74 of the lith. ed., Cawnpore, 1871. Cf. also Bk 658. Beg.

بر ضمیر مهر تفویز صاحب‌دلان حقیقت رس و مولف این

نگارستان ... سید التفات حسین خان میر منشی رسیدنسی حیدرآباد عرضه

میدهد که النح

Copied ca. the middle of the xiii/xix c.

Ff. 92; S 8,5 × 5,75; 6,25 × 3,25; ll 13, no jadwals. Coloured greenish Or. pap. Thickness 10=0,44 mm. Ind. nast., line 3 × 11 mm. Cond. hopeless. The paper has entirely perished and crumbles when touched.

II. BIOGRAPHY.

1. Persian poets.

765.

Sarw-i-Āzād.

سر آزاد

A.J. 14.

A good and complete copy of this *tadhkira* of Persian and Hindustani poets, by Ghulām 'Alī Khān Āzād Balgrāmī (d. 1200/1786), completed in 1166/1753, see IvC 58. To the references given there add Bk 697. The copy described in IvC 58 begins with the passage found here on f. 5, l. 14, and ends on f. 135, l. 4. Thus it does not contain the whole of the preface and the second *faṣl*, on Hindustani poets, with its appendix (cf. EIO 684). Beg.

سرمایہ حمد نیاز مبدعی کہ ارواح معانی را ... اما بعد، عرض میدارد
با شکستہ زاویہ کمنامی الخ

The Hindustani poets mentioned in the second *faṣl* are as follows:

1. Shāh Muḥammad b. Ma'rūf Farmalī (beg. xi/xvii c.), f. 135.
 2. S. Niẓāmu'd-dīn b. 'Alā'i'd-dīn b. Ḥamza...Balgrāmī, with the *takhalluṣ* Mad'hunāyak (?) (مدھنایک) (d. the 1st Ram. 1099/30th June 1688), f. 136.
 3. S. Raḥmatu'l-lah b. Khayrī'l-lah b. Bīk'ha Balgrāmī (d. the 13th Rab. II 1118/the 25th July 1706), f. 177v.
 4. S. 'Abdu'l-Jalīl Balgrāmī (d. the 23rd Rab. II 1132/the 5th March 1720), f. 141v.
 5. S. Ghulām Nabī, the nephew of the preceding, with the *takhalluṣ* Raslīn (رسلین), beg. xii/xviii c.—f. 142.
 6. S. Barakatu'l-lah, with the *takhalluṣ* May (xii/xviii c.), f. 150v.
 7. S. 'Abdu'l-Wāḥid Dhawqī Balgrāmī (xii/xviii c.), f. 151v.
 8. Muḥammad 'Arif Balgrāmī (xii/xviii c.), f. 151v.
- Dated the 11th Ram. 1223/the 31st Oct. 1808, Ḥaydarābād. Transcribed by Janhar b. Muḥammad 'Ayd rūṣ b. Muḥammad Šibghatī'l-lah. Index of poets on three fly-leaves at the beg. Stray quotations, containing chronograms of Āzād's death, on the last folio. A few quotations and notes on the margins.

Ff. 156; S 9,5×5,5; 7,25×3,75; ll 19, no *jadwals*. Or. pap., thickness 10=0,65 mm. Good Ind. nast., line 5×10 mm. Cond. fairly good, slightly damaged by worms. A seal dated 1293 A.H. on f. 2.

766.

Guldasta-i-Karnāṭik.

گلدستہ کرناتک ✓

A.J. 38.

Biographies of 70 poets who lived in the Carnatic towards the end of the xii/xviii c. and in the beg. of the xiii/xix c. It was started in 1210/1795-1796 (cf. f. 7v, where the chronogram

گلدستہ کرناک is given), and completed sometime between 1244/1828-1829 (cf. f. 24), and 1248/1832-1833 (the date of the author's death). On f. 44 the date 1249/1833-1834 is given, but it is clear from the context that this was inserted by one of the "editors" of the work. The author, Rā'iq, or 'Alī Riḍā (f. 7), is usually known as Bāqir Ḥusayn Khān Nā'itī; his full name was Ghulām 'Alī Mūsā Riḍā b. Ruknī'd-dīn Ḥusayn Khān (see his autobiography on f. 31). Cf. also Spr 172, and the *tadhkiras*: *Natā'iju'l-afkār*, by Qudrat, or Muḥammad Qudratu'l-lah Khān Gopāmawī (compl. ca. 1258/1842, lith. Madras, 1843), p. 189; *Ṣubḥ-i-waṭan* (compl. 1258/1842, lith. Madras, 1843), p. 81, and *Gulzār-i-A'zam* (compl. 1269/1852-1853, lith. Haydarabad? 1272 A.H.), p. 202,—both by A'zam, or Muḥammad Ghauth Khān; *Ishārat-i-Bīnīsh* (see IvC 61, f. 29v), etc. A'zam's work, *Ṣubḥ-i-waṭan*, mentioned above, is not an "abstract" of this *tadhkira*, as stated by Sprenger (Spr 172), but an enlarged edition, as there are more than 20 new biographies added. The florid and stilted style of Rā'iq is there simplified, a few biographies are omitted, and in others more specimen quotations are given. In view of the close connection between these two works, references are also given in the following list of the biographies given by Rā'iq, to the pages of the lith. edition of the *Ṣubḥ-i-waṭan* (abbreviated as SW).

The biographies are arranged in the so-called "alphabetical" order, and an index of them is prefixed on ff. 1-4. As the work is very rare, it may be useful to give here the list of the poets mentioned in it (rearranged in strict alphabetical order of the *takhalluṣes*).

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| 1. Abjadī, Isma'īl Khān (d. beg. xiii/xix c.), SW. 27 f. 13v | Tamrī (?), in Muḥammadpur (beg. xiii/xix c.), SW. 22 f. 14 v |
| 2. Afṣah, Maḥmūd 'Alīkhān, or Ḥusayn 'Alī b. Maḥmūd 'Alīkhān Nā'itī (beg. xiii/xix c.), SW. 33 f. 16v | —Anwar, see Dil. |
| 3. Āghā, 'Alī Riḍā Khān Diyā'u'd-daula b. Ḥusayn Dūst Khān Shamsu'd-daula (beg. xiii/xix c.), SW. 23 ... f. 16 | 8. 'Āṣī, Nūru'd-dīn Muḥammad Khān (beg. xiii/xix c.), SW. 129 f. 46 v |
| 4. Āghā, Muḥammad Bāqir Nā'itī Shāfi' Qādirī Elorī (ایلوری) (born the 14 Muh. 1158/the 16th Feb. 1745, d. the 24th Dhī'l-hijja 1231/the 15th Nov. 1816), SW. 9 f. 10 | 9. 'Azīmu'd-dīn b. Aḥmad Kalīm Khān (beg. xiii/xix c.), SW. 129 f. 46v |
| 5. Aḥmad, 'Alī Aḥmad Khān b. 'Abdī'l-Wahhāb Kūkhārī (beg. xiii/xix c.), SW 31 ... f. 17v | 10. Bikhūd, Fakhrū'd-dīn Nā'itī دیلوری (beg. xiii/xix c.), SW.—... f. 17v |
| 6. Amīn, Muḥammad Amīn, of Jewish extraction (xii/xviii c.), SW. 33 ... f. 15 | 11. Bīnā, S. Mannān Ḥusaynī (SW. 37, d. 1226/1811) ... f. 17v |
| 7. Amīr, Muḥammad Khān b. Faḍlī'l-lah Khān, Jāgirdār of | 12. Dhakī, S. 'Alī b. Bāqī Khān (beg. xiii/xix c.), SW. 77 ... f. 31 |
| | 13. Dhaugī, S. 'Abdu'l-Latīf, or Ghulām Muḥyī'd-dīn b. Abī'l-Ḥasan Qurbī of Ellore (d. 1194/1780), SW. 76 ... f. 28v |
| | 14. Dil (or Anwar), Nūru'd-dīn Muḥammad b. Abī'l-Ma'ālī Khān Gopāmawī (beg. xiii/xix c.), SW. 15 ... f. 26 |

15. Dīwān, Zaynu'l-'ābidīn (beg. xiii/xix c.), SW. 75 ..f. 28
16. Fā'iq, S. Muḥammad Khayru'd-dīn b. Ma'sūm b. Abī'l-Qāsim (d. 1180/1768-1767), SW. 134 ..f. 47
17. Fārūq, Muḥammad Ma'rūf, or Khān 'Ālam Khān b. Muḥammad Khān Jahān Khān Fārūqī (beg. xiii/xix c.), SW. 141 ..f. 50
18. Fidā, Ghulām Husayn b. Mu'min 'Alīkhān Ḥaydarābādī (beg. xiii/xix c.), SW. 139 ..f. 49
19. Fidawī, Kāshī-prashād (beg. xiii/xix c.), SW. 140 ..f. 49v
20. Gauhar, Muḥammad Bāqir-Khān Nā'itī (beg. xiii/xix c.), SW. 156 ..f. 54
21. Hājji, 'Abdu'l-Ḥādī b. 'Abdī'l-Karīm Khān Naqawī (beg. xiii/xix c.), SW. 54 ..f. 10v
22. Haqq, Aḥmad b. Muḥammad Makhdūm as-Sāwī al-Qādirī (d. 1217/1802-1803), SW. 56 ..f. 20v
23. Ḥasan (or Husn), Ḥasan 'Alī (beg. xiii/xix c.), SW. 56 ..f. 21
24. Ḥaydarī, Ghulām Husayn b. Muḥammad Ṣādiq Mahkarī (originally called himself Jawdat) (beg. xiii/xix c.), SW. 60 ..f. 22v
25. Ḥayrat, S. Abū'l-Ḥasan b. Na'im Imāmī (beg. xiii/xix c.), SW. — ..f. 21
- Husn, see Hasan ..
26. Ikhtirāfī, Muḥammad Muḥtaram Khān (beg. xiii/xix c.), SW. 24 ..f. 15v
27. Imdād, Imdād 'Alī Balgrāmī (beg. xiii/xix c.), SW. 32 ..f. 17
28. Imtiyāz, Muḥsin (beg. xiii/xix c.), SW. 22 ..f. 14
29. 'Izzat, 'Abdu'l-Qādir Khatīb Nā'itī (beg. xiii/xix c.), SW. 128 f. 46v
30. 'Izzat, Jaganāt Prashād (beg. xiii/xix c.), SW. — ..f. 47
31. Jawdat, Ghulām Husayn b. Muḥammad Yārkhān (d. 1213/1798-1799), SW. 51 ..f. 18v
32. Kāmil, Ghulām Kibriyā (beg. xiii/xix c.), SW. 153 ..f. 55
33. Kaukab, Muḥammad Ṣādiq Khān Isfahānī (beg. xiii/xix c.), SW. 155 ..f. 55v
34. Khulūṣ, S. Muḥammad b. Ḥasan Chishtī (beg. xiii/xix c.), SW. 61 ..f. 23
35. Khūshdīl, Muṣṭafā 'Alīkhān Gopāmawī (beg. xiii/xix c.), SW. — ..f. 25
36. Khūshnūd, Muḥammad Irtidā b. Muṣṭafā 'Alī Khān (born 1198/1784), SW. 66 ..f. 23v
37. Lachdhatī, Afīal Khān (beg. xiii/xix c.), SW. 160 ..f. 56
38. Maḥfūz, Muḥammad Maḥfūz Khān b. Anwarī'd-dīn Khān Gopāmawī (SW. 176, d. 1193/1779), SW. 63
39. Majīd, 'Alī Ḥusayn, Amīru'l-mulk (d. 1216/1801-1802), SW. 170 ..f. 58
40. Mashhūr, 'Alī Muḥammad b. Anwarī'l-lah Naqawī of Arkāt (beg. xiii/xix c.), SW. 185 ..f. 64
41. Mihrbān, or Fakhrī, 'Abdu'l-Qādir b. Sharīf'd-dīn Khān Aurangābādī (d. 1204/1789-1790), SW. 163 ..f. 56
42. Muḥammad Ṣāliḥ (Muruwwat?) (beg. xiii/xix c.), SW. 184 ..f. 64
43. Muḥammad Shafī' (beg. xiii/xix c.), SW. 185 ..f. 64
44. Muḥammad Yār Khān (Muruwwat?), brother of Jauhar, q.v. SW. 184 ..f. 64
45. Mu'jiz, Ghulām Muḥyī'd-dīn Nā'itī (d. 1229/1814), SW. 178 ..f. 62, 64v
46. Munzawī, S. Murtaḍā Shāh Jahānābādī (beg. xiii/xix c.), SW. 177 ..f. 62
47. Muruwwat, 'Alī-dīl Khān b. 'Azīmī'd-dīn (beg. xiii/xix c.), SW. 184 ..f. 63v
48. Nagīn, Sharafu'd-dīn 'Alī Khān Chaud'hari Nā'itī (beg. xiii/xix c.), SW. 191 ..f. 65
49. Nāmī, A'azzu'd-dīn Khān (SW. 192, d. 1240/1824-1825), ..f. 65v
50. Nāmī, Muḥammad Turāb 'Alī b. Nuṣratī'l-lah 'Abbāsī Khayrābādī (beg. xiii/xix c.), SW. 192, f. 65v
51. Qudrat, Muḥammad Qudratu'l-lah b. Muḥammad Kāmīl Gopāmawī (beg. xiii/xix c.), SW. 148 ..f. 53
52. Qurbī, S. Abū'l-Ḥasan b. 'Abdī'l-Latif Naqawī Ellorī (b. 1117/1705, d. 1172/1758-1759), SW. 146 ..f. 51
53. Rāghib, 'Alī Ridā (beg. xiii/xix c.), SW. 88 ..f. 33
54. Rāghib, Mubāraku'l-lah, or S. Aḥmad b. 'Asīm Khān b. Ma'sūm Khān Imāmī (beg. xiii/xix c.), SW. 89 ..f. 35v
55. Rā'iq, Bāqir Husayn Khān Nā'itī or Ghulām 'Alī Mūsā Ridā b. Ruknī'd-dīn Husayn Khān (d. 1248/1832-1833), SW. 81 ..f. 31
56. Raunaq, 'Arīfu'd-dīn Khān b. Muḥammad Ma'rūf b. Muḥammad 'Arīf'd-dīn Burhānpūrī (beg. xiii/xix c.), SW. 95 ..f. 33v
57. Ṣafwat, Abū'l-Ḥasan Sa'adatmand Khān b. Ghulām Husayn Jawdat (beg. xiii/xix c.), SW. 121 ..f. 45v

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| <p>58. Shā'iq, Shā'iq 'Alī-khān, or Ghulām Muhyī'd-dīn b. Aḥmad Abī Turāb Qādirī (d. 1249/1833-1834), SW. 113 .. f. 42v</p> <p>59. Shāyān (or Mawzūn), Muḥammad Aslam Khān b. Aḥmad Nā'itī, also called 'Alī Aḥmad Khān Kūk'harī (beg. xiii/xix c.), SW. 112 .. f. 42</p> <p>60. Sukhan, S. Muḥammad Khān Isfahānī (d. 1216/1801-1802), SW. 105 .. f. 42</p> <p>61. Ṭabīb, 'Abdu'l-lah (beg. xiii/xix c.), SW. — .. f. 46</p> <p>62. Tajammul, 'Azīmu'd-dīn Khān (d. 1220/1805), SW. 48 .. f. 18</p> <p>63. Ṭalīb 'Azīmābādī, Wajīhu'l-lah (beg. xiii/xix c.), SW. 121 f. 45v</p> <p>64. Ulfat, Muḥammad 'Uthmān (beg. xiii/xix c.), SW. 33 f. 14v</p> | <p>65. Unsat, Sharafu'd-dīn 'Alī Khān b. Mubārizi'd-dīn Nā'itī (d. the 2nd Dhī'l-hijja 1204/ the 13th Aug. 1790), SW. 21 .. f. 13v</p> <p>66. Wālā, S. Ḥamīdu'd-dīn (beg. xiii/xix c.), SW. 217 .. f. 70</p> <p>67. Wālā, S. Abū Sa'īd, or Abū Tayyib Khān. b. Abī Tayyib Khān b. Zaynī'l-'ābidīn (born 1190/1776), SW. 210 .. f. 66v</p> <p>68. Wālīh, S. Muḥammad Mūsawī (d. 1184/1770), SW. 216 f. 69v</p> <p>69. Yād, Ḥamīdu'd-dīn b. 'Ālim Ḥaydarābādī (d. 1216/1801-1802), SW. 223 .. f. 70v</p> <p>70. Zaynu'l-'ābidīn b. Riḍā Shūsh-tarī, poet of Tīpū of Mysore (end xii/xviii c.), SW. 105 .. f. 41v</p> |
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Beg. (f. 5v).

سازو نوای پرده شناسان مقام نازک خیالی ... (f. 6v) ... بر صافی
مشتربان خمتخانه معانی پردازای النج

Copied probably about the beg. of the xiv/xx c.

Ff. 71; S 9,75×6,5; 6,75×4,25; ll 16, no jādwal. Europ. pap., thickness 10=0,57 mm. Ind. modern nast., line 3,5×12 mm. Cond. good.

2. Hindustani poets.

767.

تذکرہ شعرای ہند

Tadhkira-i-shu'arā-i-Hind.

193/U16.

Another copy of this biographical work on poets who composed poetry in Hindustani, see IVASB 233, by 'Alī al-Ḥusaynī al-Gardīzī (f. 3, top). It is the same copy which has been described by Sprenger (Spr 178), who has given its contents in his general list of Urdu poets. The work has been completed in 1165/1752, at Dihlī; it begins with Ārzū (f. 5v), and ends with Yakrū (f. 95), containing 97 biographies (EIO 698). A list of these biographies in alphabetical order, is added on ff. 1v-2. Beg. as usual (f. 2v):

ابتدای سخن بحمد سخن افروزی سزااست کہ سر لوح نسخه النج

Copied towards the end of the xii/xviii c. Two seals of Tipu Sultan on f. 2v.

Ff. 95; S 8,25×6; 5,75×3,5; ll 13, no jādwal. Europ. pap. (water-marks "Pollera"), thickness 10=0,79 mm. Ind. nast. (southern Indian type), line 2×8 mm. Cond. fairly good. Worm-eaten and moderately pasted over. CFW.

768.

گلزار ابراهيم

Gulzār-i-Ibrāhīm.

45/U 15.

Biographies of poets who composed verses in Hindustani, by Hāl, or Khalīl, whose real name was Nawwāb 'Alī Ibrāhīm Khān (f. 2) Amīnu'd-dawla Nāṣir-jang (d. 1208/1793-1794). He completed his work in 1198/1784. The present copy is the same one which was described by Sprenger (Spr 180-181), who included the biographies given in it in his general list of Urdu poets. See also Bk 707. The first biography is one of Āftāb (f. 2v), the last one of Yās (f. 257v). There is no colophon, and on ff. 258v-272 there are quotations of *mathnawīs* in Urdu, apparently not belonging to the text of the work. Beg. as usual:

رعنائی کلام بحمد متکلمی است کہ انجای سخنان روح پرور را الخ

Copied ca. beg. of the xiii/xix c.

Ff. 272; S 11,25 × 8,75; 9 × 4,75; ll 15-16, no jadwals, quotations are in double columns. Or. pap., thickness 10=0,75 mm. Large Ind. nast., line 4,5 × 15 mm. Cond. fairly good. Slightly worm-eaten and pasted. Traces of moisture. CFW.

769.

تذکرہ ہندی

Tadhkira-i-Hindī.

142/U 17.

Biographies of about 350 poets who composed verse in Hindustani, by Ghulām Hamadānī with the *takhalluṣ* Maṣḥafī (d. ca. 1243/1827-1828), who completed it in 1209/1794-1795, as stated at the end (f. 146v). It is the same copy which was perused and described by Sprenger (Spr 182-183). See also Bk 710. The biographies are here alphabetically arranged, the first one of Āftāb (f. 1v), the last of Yakūr, after which are added a few biographies of poetesses. All of them have been included in the general list of Urdu poets given by Sprenger. Beg. as usual:

نیکو ترین تذکرہ کہ غنچہ دل ہلی ارباب سخن را باہتر از نسیم الخ

Dated the 20th Jum. II 1219/the 26th Sept. 1804, Lucknow. Transcribed by Fidā Ḥusayn, s. of Āqā Mīrzā.

Ff. 146; S 9,5 × 6; 7 × 3,75; ll 14, no jadwals. Or. pap., thickness 10=0,63 mm., and at the end=0,56 mm. Ind. nast., line 4 × 13 mm. Cond. good; slightly worm-eaten; traces of moisture. CFW.

3. *Sufis*.

770.

تذکرۃ الاولیاء

Tadhkiratu'l-awliyā'.

III 237.

A fragment of the well known *tadhkira* of 'Aṭṭār, see IvASB 235 and IvC 63. To the references given there add

CHL II, 291 and Bk 659-661. The present copy corresponds with vol. I, p. 10, l. 5 to p. 287, l. 11 of R. A. Nicholson's edition.

Copied apparently in the beg. of the xiii/xix c.; the water-marks of the paper contain the dates 1799, 1801, 1803, etc.

Ff. 214; S 11,5 x 7,25, S x 4,25; ll 13, within double *jadwals*. Europ. (English) pap., thickness 10=0,83 mm. Clear Ind. nast., line 5 x 12 mm. Cond. tol. good, but paper is decaying.

771.

The same.

A.J. 57.

Another copy of the same *Tadhkira* of 'Aṭṭār, corresponding to vol. I and vol. II, pp. 1-45 of R. Nicholson's edition, ending with the biography of Ḥallāj. Beg. as usual.

الحمد لله الجواد بافضل انواع النعماء المنان الخ

Dated: Aurangābād, the 7th Muḥarram 1112/the 24th June, 1700. Transcribed by Khalifa Salmān. A few marginal notes.

*Ff. 1v-265; S 9,25 x 5,5; 7,75 x 4; ll 19, within red *jadwals*. Or. pap., thickness 10=0,52 mm. Ind. nast., line 5 x 9 mm. Cond. tol. good. Worm-eaten. Scrappy poetical quotations on fly-leaves at the beginning.

772.

تذكرة الكرام

Tadhkiratu'l-kirām.

III 226.

Biographies of Sufic Shaykhs belonging to some obscure local branch of the Qādirī affiliation in Bihār, who lived in the second half of the XII/XVIII and in the XIII/XIXc. The author, Muḥammad Abū'l-ḥayāt Qādirī Halwārī (هلوارى) Bihārī (f. 3), was writing after 1249/1833-1834 (this date is mentioned on f. 121v), but he does not give the date of completion of the work. The title also is not mentioned in the preface, the later being apparently damaged towards its end, where in some lines blank spaces are left (f. 3v). The work was lith. in Lucknow, 1880. Beg.

حمد و سپاس مرخالقى را كه از ذره ... اما بعد ، ميكويد بنده بى بضاعت

احقر الناس الخ

The following biographies are here given :—

1. Muḥammad Wārith Rasūl-namā (born 1084/1673, d. the 2nd Rab. II 1166/ the 6th Febr. 1753). f. 3v.
2. Walī Miyān (ca. middle xii/xviii c.). f. 10.
3. Muḥammad Ghauth (d. the 9th Rajab 1130/ the 8th June 1718). f. 11.
4. Ghulām Muḥammad (ca. middle xii/xviii c.). f. 12v.
5. 'Ismatū'l-lah (ca. middle xii/xviii c.). f. 13v. (cf. No. 15).
6. La'l-Muḥammad (also the same time). f. 15v (cf. No. 11).
7. Shāh Makhdūm-i-'Ālam (d. the 26th Rab. II 1173/ the 17th Dec. 1759- f. 16v.

8. Bibi Waliyya (the wife of the preceding). f. 18.
9. Muḥammad Muḥibū'l-lah Qādirī Falwarū (?) Bihārī (d. 1180/1766-1767) f. 18v.
10. Ghulām Naqshband (d. the 3rd Dhī Qa'da 1173/ the 17th June 1760). f. 38v.
11. La'l-Muḥammad (d. the 23rd Jum. II 1168/ the 6th Apr. 1755). f. 42.
12. Muḥammad Akram (d. the 17th Shaw. 1174/ the 22nd May 1761). f. 43v.
13. Ghiyāthū'd-dīn (d. 7th Rab. II 1177/ the 15th Oct. 1763). f. 48.
14. Ghulām Murtaḍā (ca. end xii/xviii c.). f. 48.
15. 'Ismatu'l-lah (d. the 24th Muḥ. 1176/ the 15th Aug. 1762). f. 49.
16. Muḥammad Waḥidu'l-ḥaqq (d. the 24th Šaf. 1200/ the 27th Dec. 1785) f. 50.
17. Khudābakhsh (d. the 20th Rajab 1231/ the 16th June 1816). f. 52v.
18. Shāh Jamun (جمن) (d. the 19th Rajab 1208/ the 20th Feb. 1794). f. 60.
19. Muḥammad Akram (d. the 14th Rajab 1209/ the 4th Febr. 1795). f. 60v.
20. Shāh Muḥammadi (d. the 27th Rab. II 1243/ the 17th Nov. 1827). f. 61.
21. 'Abdu'l-Mughni (d. the 6th Raj. 1240/ the 24th Feb. 1825). f. 61v.
22. ? (the name is omitted) (d. the 13th Muḥ. 1205/ the 22nd Sept. 1790) f. 61v.
23. Masīḥu'l-lah (d. the 25th Rab. I 1175/ the 24th Oct. 1761). f. 62.
24. Ghulām Muẓaffar (additional biography). f. 62v.
25. Mīr Badalī (beg. xiii/xix c.). f. 63.
26. Muḥammad Wāsi' (ca. beg. xiii/xix c.). f. 63.
27. 'Abdu'l-Ḥaqq (son of No. 9). f. 63.
28. 'Abdu'l-Ḥayy (son of No. 9). f. 63v.
29. Nūru'l-Ḥaqq (d. the 4th Sha'bān 1233/ the 9th June 1818). f. 63v.
30. Shamsu'd-dīn (d. the 13th Sha'b. 1228/ the 11th Aug. 1813). f. 64.
31. Muḥammad Ni'matu'l-lah Qādirī (d. in 1247/1831-1832). f. 65.
32. Wārith 'Alī Bihārī (beg. xiii/xix c.). f. 96.
33. Ḥamid Rājīrī (beg. xiii/xix c.). f. 96.
34. Ashraf 'Alī (d. the 5th Rajab 1219/ the 10th Oct. 1804). f. 124.
35. Muḥammad 'Alī Akbar (d. the 19th Dhī'l-ḥijja 1247/ the 20th May 1832) f. 126.
36. Awliyā 'Alī (d. the 15th Ram. 1246/ the 27th Febr. 1831). f. 126v.
37. Karam 'Alī Bihārī (beg. xiii/xix c.). f. 127v.
38. Muḥammad Awliyā (beg. xiii/xix c.). f. 128.
39. S. Rāstī (beg. xiii/xix c.). f. 128.
40. Ḥājī Haramayn (about the same time). f. 131.
41. 'Ashiq Shāhid (about the same time). f. 131v.
42. Isma'īl (about the same time). f. 132.
43. Junayd-i-Thānī (d. the 19th Jum. I 1072/ the 10th Jan. 1662). f. 132.
44. Shāh Wāsi' (no date given). f. 136v.
45. Burhānu'd-dīn (d. the 15th Dhī Qa'da 1107/ the 16th June 1696). f. 136v.

Almost all these people had the surnames of Sayyid, Mīr, Shāh, etc., as is often the custom amongst the begging darwishes, low class Muhammadans, etc.

Copied towards the end of the xiii/xix c., in an exceptionally ugly and bad handwriting. Notes of Sufic contents on the first two folios.

Ff. 138; S 12.75 × 9.25; 11 × 7; 11 23, no jādwalas. Europ. pap., thickness 10 = 0.46 mm. Exceptionally bad Ind. shikasta, often without dots, two different types; line 5 × 15 mm. Cond. good, but paper is decaying.

4. Miscellaneous.

773.

Majālisu'l-mu'minīn.

مجالس المؤمنین

III 276.

The second vol. of this well known work on the biographies of Shi'ite saints, and of eminent men who belonged to the sect, by

Nūru'l-lah b. Sharif al-Husaynī al-Mar'ashī ash-Shūshtarī (d. ca. 1019/1610), see IvASB 276 (add to the references given there also Ed 244, BL 363. *Ind. lib.* Bk 720-1). The present copy contains the last six *majlises*: the 7th, on philosophers, f. 1v; the 8th on Shi'ite rulers, f. 38v; the 9th, on amirs who belonged to Shi'ism, f. 136; the 10th, on Shi'ite wazirs, f. 155; the 11th, on Arab Shi'ite poets, f. 191; the 12th, on Persian Shi'ite poets, f. 245v. Beg.

مجلس هفتم در ذکر مشاهیر حکمای اسلام و متکلمین اعلام که الخ

Good copy, dated the 4th Dhī'l-qa'da 1077/the 28th Apr. 1667. Transcribed by 'Abdu'l-Ḥakīm. Marginal rubrics.

Ff. 319; 8 10×6; 7,5×3,5; ll 21, within gold and blue jadwals. Brownish Or. pap., thickness 10=0,63 mm. Good Ind. nast., line 3×10 mm. Cond. very good. Mediocre vignette. Note on f. 1.

774.

(مجموعه)

(Majmū'a).

A.J. 5.

A collection of six treatises, by different authors, all dealing with the genealogy of the Nā'iṭī family, in Southern India. Four are in Persian, the fifth in Urdu, and the sixth in Arabic.

1. (ff. 1-124). *Gulistān-i-nasab*, the largest article in this collection, by Ghulām 'Abdi'l-Qādir b. Ghulām Muḥyi'd-dīn Nā'iṭī Shāfi'ī, with the *takhalluṣ* Nāzir (whilst his father is known as Mu'jiz), surnamed Qādir 'Azīm Khān, born in 1200/1786, d. 1243/1827-1828, see *Subḥ-i-waṭan* (compl. 1258/1842, cf. Spr 172, lith. Madras, 1843, p. 198); *Ishārat-i-Binīsh* (IvC 61, No. 44, f. 48); *Gulzār-i-A'zam* (compl. 1269/1852-1853, lith. Ḥaydarābād? 1272 A.H., pp. 360-361), etc. The work has been completed in 1224/1809 (cf. f. 124, where the chronogram is given, as 'گلستان نسب گردیده شاداب'). But in the colophon there is added:

مصنف کتاب گفته که بغرة ماه ربیع الآخر سنه ۱۲۳۰ مسوده دوم

گلستان نسب صورت انصرام پذیرفت

i.e. the 13th March 1815. The year 1224 is mentioned as current on f. 47.

The work is divided into three *bābs* (f. 3, bottom), and a *khātima*:

باب اول، در بیان فضیلت قوم بنو نائط (f. 4)

باب دوم، در بیان نسب راقم سطور (f. 48)

باب سیوم، در بیان فضیلت اسلاف بزرگان خود (f. 50)

خاتمه، در بیان تفصیل نسب و مستقیم شدن سلسله اقارب این
خاندان (f. 119)

Beg. of the work (f. 1) :

الحمد لله الذي خلق من الماء بشرا فجعله نسبا ... اما بعد، از کمترین
بندگان رب غافر الخ

2. (ff. 125-138). *Aḥwālū'l-qawm*. A short treatise on the same subject as of the preceding item, dealing with another branch of the Nā'it family (here regularly spelled نائت). The author, Muḥammad Akram Khān, calls himself a descendant of Mullā Aḥmad 'Arabī al-Ja'farī al-'Alawī; he gives no dates, but the period of composition is probably the same as that of the *Gulistān-i-nasab*. Beg.

حمد حامدیرا سزاست که محمود الحمد لله ... اما بعد، بندهٔ احقر
العباد محمد اکرم الخ

3. (ff. 139-151). *An-nā'it (sic)*. Another short treatise on the same subject, by Muḥammad Sa'id, surnamed Ustād (f. 139); he also does not give the date of composition, but the work must have been finished before 1251/1835 which is given on f. 151 as the date of transcription. Beg.

ثنا مر صانعی را سزد که بصفاغت کامله ... بندهٔ اضعف العباد
محمد سعید شهید استاد الخ

4. (ff. 153-170). *Kashfu'n-nasab*. Another treatise on the same subject. The author does not mention his name. He refers to the subject *Gulistān-i-nasab* (see above, 1), on f. 159; on f. 161 he quotes the work of Muḥammad Akram (2, above), and thus his treatise must have been written after these two. He calls the family Banū'l-Wā'it, and explains that later on they became called Nā'it (f. 160, بنون گردید)، thus showing the weak point in these efforts to construct a noble pedigree. His work also cannot have been written much later than about 1250/1834, as this copy was transcribed about that time. Beg.

الحمد لله ... اما بعد حمد و صلوة برهریک از اقاصی و ادانی الخ

5. (ff. 171-177). *Ṣaḥīḥu'n-nasab*. Another treatise on the same subject, in *Hindustani*, with references to the work of Akram Khān (see above, 2), by Muḥammad 'Azīmu'd-dīn Madrāsī. No date of composition, but Ṭipū of Maysore is called 'the

Martyr' on f. 175, obviously after his death, and the date of the copy is 1258/1842. Beg.

نحمدة و نستعينه والصلاة والسلام ... اما بعد، بنده آسي (sic)

محمد عظيم الدين النخ

6. (ff. 178-182). *Bahru'n-nasab*. A short treatise in Arabic, dealing with the descendants of 'Abdu'l-lah al-Wa'it, son of the Isma'ili Imām, Muḥammad b. Isma'il b. Ja'far aṣ-Ṣādiq (the seventh Imām of the Shi'ites). The authorship is ascribed to Jalālu'd-dīn as-Suyūṭī (d. 911/1505). Brockelmann, II, 143-158, does not mention it; the work may be either usually known under a different title, or may form a part of some other composition, or simply not belong to the authorship of Suyūṭī at all. Beg.

اما بعد، فبذو الوايط قوم و هم اولاد عبد الله الوايط النخ

Copied apparently ca. 1251-1258/1835-1842, as the latter date is found in the colophon on f. 177, and the former on f. 151. On the same f. 151 the scribe complains of the original being exceedingly faulty with regard to its orthography. The case was probably the same also with the other items in the volume as they are full of mistakes of this kind.

Ff. 182 (only the right side of the leaves is occupied with text, the reverse is left blank); S 9,5×6,5; 7,5×4,5; ll 16, no jadwals. Europ. pap., thickness 10=0,57 mm. Ind. nast., line 6×11 mm. Cond. good.

III. ANECDOTES, TALES, ETC.

775.

لطائف الطوائف

Laṭā'ifu't-ṭawā'if.

III 206.

The well known collection of anecdotes, compiled *ca.* 939/1532-1533, by ('Alī) b. Ḥusayn al-Wā'iz al-Kāshifī, with the *takhalluṣ* Ṣafī (here *المشتهر بانصقي*), see IvASB 297 (add Bk 732-734). The fourteen chapters, into which it is divided, begin on: I (Prophets, etc.), f. 3.—II (Imams, etc.), f. 12v.—III (kings, etc.), f. 23v.—IV (amīrs, etc.), f. 31v.—V (teachers, etc.), f. 38v.—VI (Beduins, etc.), f. 45.—VII (shaykhs, etc.), f. 55v.—VIII (sages, etc.), f. 65.—IX (poets, etc.), f. 75v.—X (wits, etc.), f. 100v.—XI (parasites, etc.), f. 118v.—XII (misers, etc.), f. 124.—XIII (children, etc.), f. 132.—XIV (fools, etc.), f. 139. Beg. as usual:

بعد از ادای لطایف تحمیدات الهی و لطایف صلوات النح

Copied about the end of the xiii/xix c.

Ff. 147; S 11,75×8,75; 8,75×4,75; ll 17, no *jadwals*. Or. pap., thickness 10=0,45 mm. Ind. nast., line 4×12 mm. Cond. tol. good. Worm-eaten, pasted. A few notes on the margins.

776.

نگارستان

Nigāristān.

III 207.

The well-known collection of historical and didactic anecdotes, comp. in 959/1552, by Aḥmad b. Muḥammad (f. 2) b. 'Abdi'l-Ghafūr al-Ghaffārī al-Qazwīnī (d. 975/1567-1568), see IvASB 298, 299 (add references to CHL I, 1195; II, 1327; MG 8). Beg. as usual:

ای طرازنده بهارستان، وی نگارنده نگارستان (f. 2) الفقیر احمد

بن محمد النح

Dated the 26th Dhī'l-ḥijja 1300 (? سنه ۳۰), or the 28th Oct. 1883 (?); transcribed by Muḥammad Kāzīm b. Muḥammad Mu'min Kākulī. Notes on the margins.

Ff. 211; S 13×8,25; 9,5×5; ll 19, no *jadwals*. Bluish Europ. pap., thickness 10=0,69 mm. Ind. nast., line 4×13 mm. Cond. tol. good. Worm-eaten and pasted over.

777.

عیار دانش

'Iyār-i-dānish.

III 193.

The well-known modern version of the book of Dimna and Kalīla, by Abū'l-Faḍl b. Mubārak 'Allāmī (d. 1011/1602), see

IvASB 292, 293; IvC 106 (add references to CHL I, 693-5, II, 877; Caetani 26; Ed 340; Reh 227 and Bk 735-737). Beg. as usual:

سپاس ازل و ابد خداوندی را که کران تا کران الخ

Dated the 29th Jum. I 1144/the 29th Nov. 1731, Peshawar; transcribed by Muḥammad Shāh Nawāz, surnamed Muḥammad Panāh. Numerous seals, almost all erased. Quotations on f. 1. The book belonged to Nawwāb Šafdar Jang.

Ff. 243; S 9,5×5,25; 8×3,75; ll 16, within jādvals. Brownish Or. pap., thickness 10=0,46 mm. Ind. nast., line 5×12 mm. Cond. tol. good. Slightly damaged by worms.

778.

قائع حیدر اباد

Waqā'i-i-Ḥaydarābād.

A.J. 11.

The well-known facetious story of the siege of Golkonda in 1097/1686, by Ni'mat Khān 'Ālī (Nūru'd-dīn Muḥammad), d. ca. 1122/1710. See IvASB 826 (4), IvC 111, 112, 709 (add references to Ed 82, 375). Cf. further on here, No. 816 (28). The present copy has numerous explanatory notes, interlinear and on the margins, in a different handwriting. At the end (f. 47v) there is a satirical *qaṣīda* dealing with the wedding of Kāmkar Khān, apparently also by 'Ālī. It is here called *Qaṣīda dar hajw-i-kat-khudā'i-i-Kāmkar Khān*. Beg. of the *Waqā'i'* as usual:

دمی که مدرس کشف صبح بر صفه صدق الخ

Dated the 17th Muḥ. 1233/the 27th Nov. 1817, Ḥaydarābād; transcribed by Muḥyī'd-dīn.

Ff. 48; S 9,5×6,25; 6,25×3,5; ll 15, no jādvals. Or. pap., thickness 10=0,76 mm. Ind. nast., line 4×10 mm. Cond. not good. Damaged by dampness, worm-eaten.

779.

گل بکاولی

Gul-i-Bakāwalī.

III 249.

The story of Tāju'l-mulūk and Bakāwalī, translated from Hindustani by 'Izzatu'l-lah (here called Gharību'l-lah) Bangālī (ff. 4, top), and completed in 1134/1722, see IvASB 311 (add reference, to CHL II, 977 and Bk 746). Beg. as usual:

زینت دیباچه سخن بنام سخن افروز که قفل کنجینه ... (f. 4) اما

بعد، عبد الواجبی رحمة الله المعانی (sic) شیخ غریب الله بنکانی (sic) الخ

Dated the 30th March 1816 (1223 of the Banglī era). The name of the scribe (a Hindu), is not clearly written.

Ff. 83; S 9,25×6,25; 6×4; ll 13, no jādvals. Grey Or. pap., thickness 10=0,57 mm. Ind. shikasta-nast., line 4×12 mm. Cond. fairly good.

780.

بہار دانش

Bahār-i-dānish.

A.J. 49.

The well-known collection of stories, composed in 1061/1651 by 'Ināyatu'l-lah Kanbū (d. 1082/1671-2), see IvASB 302-3 and IvC 107-8 (add to the references to other catalogues given there also: CHL I, 152-4; II, 190-2; Ed 121-2; Reh, p. 220; Bk 741-2). Beg. as usual:

فاتحہ کتاب مستطاب افزینش و پیرایہ صحیفہ دانش النخ

Dated the 25th Rab. I 1148/the 15th Aug. 1735. Notes on the margins and at the end.

Ff. 228; S 9,5 × 5,25; 7,75 × 3,5; ll 15 (partly diagonally written), no jadvāls. Or. pap., thickness 10=0,62 mm. Ind. nast., line 3,5 × 11 mm. Cond. tol. good. Slightly worm-eaten.

781.

منتخب بہار دانش

Muntakhab-i-Bahār-i-dānish.

III 230.

An abbreviated version of the *Bahār-i-dānish*. The abbeviator, Dīpak Rāy (f. 2, l. 4) prepared this version by order of Shāh Yādū'l-lah al-Husaynī. The present copy is an autograph; it was completed on the 19th Rab. II 1171/the 31st Dec. 1757. Beg.

سپاس و ستایش مر احدی را کہ نشو و نماى قدرت ... بعد از

حمد حکیم النخ

The date of the copy and the name of the scribe are given above. Scrappy notes on the fly-leaf.

Ff. 187; S 8 × 4,5; 6,25 × 2,75; ll 15, no jadvāls (the lines are mostly written diagonally). Brownish Or. pap., thickness 10=0,53 mm. Ind. shikasta, line 4 × 9 mm. Cond. not very good. Worm-eaten and pasted over.

782.

منتخب شکرستان

Muntakhab-i-Shakaristān.

A.J. 51.

A short extract from the *Shakaristān*, as stated in the heading, where the author's name is also given as Mīr Qamaru'd-dīn Minnat (added-*marḥūm*). The latter is apparently identical with Qamaru'd-dīn Minnat Dihlawī (d. ca. 1208/1793-4), cf. IvC 314. The story deals with the well known folkloristic motive of a king's daughter asking the solution of various puzzles from her suitors. Beg.

حکایتیست غریب از نسخه شکرستان تصنیف میر قمرالدین منت
مرحوم کنند (sic) که در زمان قدیم ملکی عظیم بود از قیاسه روم البغ

Copied in the beg. of the xiii/xix c.

Ff. 7; S 8,25×5,25; 5,75×3; ll 15, within red jadwals. Or. pap., thickness 5=0,12 mm. Ind. nast. and shikasta, line 4×9 mm. Cond. not good. Worm-eaten and pasted over.

783.

قصه سمن رخ و آذر شاه

Qiṣṣa-i-Saman-rukh wa Ādhar-shāh.

A.J. 52.

A fairy tale, dealing with the adventures of king Ādhar and princess Saman-rukh. There is no preface; the title of the work, the name of its author, and the date of composition are not mentioned. On f. 1, left upper corner, there is written : سرگذشت کرمان
. از اغا خان

Beg. of the tale :

راویان اخبار و ناقلان اثار در روزگار قدیم بسمت مغرب
پادشاهی بود آذر شاه نام النخ

Dated the 22nd Rajab 1225/the 23rd Aug. 1810. A bad copy.

Ff. 54; S 8,25×5,5; 7×3,5; ll 15, no jadwals. Or. pap., thickness 10=0,62 mm. Bad Ind. shikasta, line 4×10 mm. Cond. not good. Worm-eaten and pasted.

IV. EPISTOLARY MODELS, OFFICIAL LETTERS, SPECIMENS OF ORNATE PROSE, ETC.

784.

مکاتبات علامی

Mukātabāt-i-‘Allāmī.

III 250.

A fragment of this well-known epistolographic work. See IvASB 352-354 and IvC 132-133 (add references to CHL I, 89-91; II, 94-101; Ed 332). The present copy contains only the first part, incomplete, and a portion of the second (f. 48); between these there is a lacuna. Many marginal and interlinear glosses and notes. Beg. as usual:

کونا کون نیایش مر داوری را که وجود بشر را الخ

Copied in the beg. of the xiii/xix c.

Ff. 73; S 9,25×5,75; 7,5×4; ll 17, no jadvāls. Or. pap., thickness 10=0,53 mm. Ind. nast., line 4,5×10 mm. Cond. tol. good. Stray notes and quotations on fly-leaves at the end.

785.

مفتاح الموصلات

Miftāḥu’l-muwaṣṣilāt.

A.J. 7.

A vocabulary of the rare words and Arabic expressions in the *Mukātabāt-i-‘Allāmī* (see preceding note), by ‘Abdu’l-Mannān b. Shaykh Burhān Sīkriwāl (f. 1v, l. 9), see IvC 136. The date of composition is here also not given. Beg.

ستایش و نیایش و منتہای بی منتہا مر قادریرا سزد کہ الخ

Copied towards the middle of the xiii/xix c.

Ff. 16; S 8,5×4; 8×3,5; ll 13 (double), no jadvāls. Brownish Or. pap., thickness 10=0,54 mm. Bad Ind. nast., line 4×11 mm. Cond. very bad. Almost completely destroyed by worms.

786.

پنج رقعہ ظہوری

Panj ruq‘a-i-Zuhūrī.

A.J. 47.

The well-known collection of five epistles, in highly stilted and bombastic style, by Zuhūrī, or Nūru’d-dīn Muḥammad Turshizī (d. ca. 1025/1616), see IvASB 356(4), IvC 139(5). Beg. as usual:

شہید تبسم دیت عشوة خون بہا الخ

Dated 1290/1873, transcribed by Aḥmad (b.) ‘Abdi’l-‘Azīz, in a style imitating lithographs.

Ff. 18; S 10,5×7; 7,75×4; ll 13, within double jadvāls. Europ. pap., thickness 10=0,86 mm. Good Ind. nast., line 3×12 mm. Cond. good.

787.

(مجموعه)

(Majmū'a).

III 192.

A collection of fragments, of epistolographic and poetical contents.

1. (ff. 1-2v). *Qā'ida-i-ghālīb wa maghlūb*, a short note of cabbalistic contents, ascribed to the authorship of Aristotle.

2. (ff. 3-4v). Scrappy poetical quotations.

3. (ff. 5-26v). (*Inshā-i-Amānu'l-lah Husaynī*). A short collection of epistolary models, by Amānu'l-lah Husaynī, who died ca. 1044-1046/1634-1637, see EIO 1763(7), 2934; Pr 129; R 877 II. *Ind. libr.* Bh 270 (2). Print. Calcutta, lith. Lucknow, 1873. Interlinear glosses. The copy is probably incomplete at the end. Beg.

حمد وافر خدای را که یاقوت قوۃ ناطقه الن

4. (ff. 27-66v). (*Inshā*). A fragment of an epistolary work, dealing with specimens of private letters. The author's name is not given, and there is no indication as to the title of the compilation. The allusions scattered in the text make it clear that it cannot have been compiled earlier than the second quarter of the XII/XVIIIc. (Farrukh-siyar is referred to on f. 30v, Jahāndār Shāh on f. 38, etc.). Beg. of the first complete letter (f. 27v):

قبله صوری و معنی خداوند امال و امانی الن

(Between this item and the preceding one there are several blank leaves).

5. (ff. 67v-128v). *Yūsuf-u Zulaykhā*. The first half of this famous poem of Jāmī, see IvASB 612, 21. Beg. as usual:

الهی غنچه امید بکشی، الن

Copied about the middle of the xiii/xix c., by different scribes, on different papers; these articles have been bound together quite accidentally.

Ff. 128; S 8,5 x 5,75; 6 x 3 (or 3,5 or 4); ll 7; 15; 13, no jadvāls. Or. pap. Ind. nast. (different handwriting). Cond. tol. good. Traces of moisture.

788.

مجمع الصنائع

Majma'u's-ṣanā'i'.

A.J. 53.

A treatise on poetics, comp. in 1060/1050, by Nizāmu'd-dīn Aḥmad b. Muḥammad Ṣāliḥ aṣ-Ṣiddiqī al-Husaynī (f. 2, top), see IvC 176, where an incomplete copy of this work is described. The following references to other catalogues may be given in addition: CHL II, 1144-5; BL 754. The present copy is complete, but towards the end the headings of the chapters which

should have been written in red ink, have been omitted. Beg. as usual :

الحمد لله الذي انعم علينا شكر زیاده از آنچه در تقریر و تحریر
کنجد اما بعد ، معروض میدارد که قائل این مقاله و جامع این رساله الخ

Copied towards the end of the xii/xviii c.

Ff. 114; S 8×4,5; 6,75×3; ll 14, no jadvāls. Or. pap., thickness 10=0,48 mm. Ind. nast., line 4×13 mm. Cond. good.

789.

کلیات طغرا

Kulliyyāt-i-Ṭughrā.

A.J. 45.

Twenty works in stilted and bombastic ornate prose by Mullā Ṭughrā Mashhadī (d. 1078/1667-1668), see IvASB 371-373 and IvC 145. The copy consists of two different MSS., bound together, and forming a continuation of each other.

1. (ff. 1v-19). *Firdawsīyya*. A bombastic description of some places in Kashmir, see IvASB 373. Beg. as usual :

ثنائی بهار پیرائی که انکشت سبزه را بدانهائی شبزم الخ

2. (ff. 19-24v). *Tājū'l-madā'ih*, a stilted eulogy of prince Murādbakhsh, son of Shāhjahān, see IvASB 372 II. Beg.

سرخروئی قلم بنکارش ثنای شهنشاهی است که الخ

3. (ff. 24v-29v). *Ilhāmīyya*. Stilted discussions of some Sufic matters, see IvASB 371 II. Beg.

در نزد محبت همه جا خصل یکست (sic) الخ

4. (ff. 29v-33v). *Lama'āt*. It is the same as No. 21 in this note, where it is called, as in EIO 1586 VII, *Murtafi'āt*; see also EB 1389(6); R 743 V. It deals with the description of Jahāngīr's court. Beg.

نوبهار آمد که مقراض از پر بلبل کند الخ

5. (ff. 33v-35v). *Tahqīqāt*. Stilted discussion on planets, etc., see EIO 1586 XI, etc. Beg.

از بس غلط است حرف قاموس فلک الخ

6. (ff. 35v-37). *Majma'u'l-gharā'ib*. Bombastic description of the Kamam lake, see EIO 1586 VIII, etc. Beg.

جه نویسم از وسعت دریا جگ کم الخ

7. (ff. 37-41). *Tajalliyāt-i-khazān*. A description of Kashmir, see EIO 1586 V. Beg.

کشمیر بود در فصل خزان عالم نور، الخ

8. (ff. 41-43). *Ta'dādu'n-nūr*. A description of the road to Kashmir, see EIO 1586 XII, where its title is given as *Ta'dādu'n-nawādir*. Beg.

در تیره زمین همد دلگیر شدم، و ز غصه اینخاک سیه پیر شدم، الخ

9. (ff. 43-46). *Sāqī-nāma*. A description of spring, usually called *Anwāru'l-mashāriq*, as in No. 17 further on, where another copy of it is given. See IvC 145(10); EIO 1586 XVIII, etc. Beg.

شب نشینان بزم سخن بشراب حمد خالق سر خوش اند الخ

10. (ff. 46-48). *Kanzu'l-ma'ānī*, in praise of Shāh Shujā', see EIO 1586 VI. Beg.

نفایس مخزن دهان جواهر حمد مکرمی است الخ

11. (ff. 48v-53). *Dībācha-i-Mi'yāru'l-idrāk*, also called *Āhang-i-bulbul*, or *Jūsh-i-bulbul*, a stilted eulogy of the diwān of Ḥāfiz, see IvASB 371 I; EIO 1586 X. Beg.

پیشرو ساز سخن ترانه حمد صانع است الخ

Dated (f. 53) the 4th Rajab 1157/the 13th Aug. 1744; transcribed by 'Alī Muḥammad b. Khudābānda (?). Many marginal and interlineal notes and glosses. Quotations from Tughra's poetry on ff. 54-54v.

S 8,5×5,25; 7×2,5; il 22, no jadvāls. Greyish Or. pap., thickness 10=0,49 mm. Bad Ind. shikasta and nast., line 4,5×9 mm. Cond. very bad, damaged by moisture. The original size of the MS. was 7,5×3,5, but additional margins have been pasted on, in order to make the leaves of the same size as those of the second half of this volume.

12. (ff. 55v-62v). *Parikhāna*. Eulogies on 'Abbās II, the Safawide, see IvC 145,7; EIO 1586 XIX, etc. Beg.

ای راقم فرد رزق چه صبح و چه شام الخ

13. (ff. 62v-65v). *Mi'rāju'l-faṣāhat*, in praise of S. Bahādur Khān, see IvC 145,6; EIO 1586 XXII. Beg.

از حق سخن معجزه آئین خواهم، نظمیکه کند رسول تحسین خواهم، الخ

14. (ff. 65v-69v). *Namūna-i-inshā*, in praise of Aurangzib see IvC 145,9; EIO 1586 XVII. Beg.

سیمین وزقی ز یاسمین دادند، الخ

15. (ff. 69v-81v). *Thamara-i-tibbī*. Bombastic metaphors from medical terminology, see IvC 145,3; EIO 1586 XVI. Beg.

ای درد تو بهترز دواى دگرى ، الخ

16. (ff. 81v-83v). *Khamsa darūriyya*, a satire on five courtiers, see EIO 1587 XI; R 743 XIII. Beg.

آزاده ام از دیدن بیدردى چند ، الخ

17. (ff. 83v-90v). *Anwāru'l-mashāriq*, see above, No. 9. Before the beg. as in No. 9 (see f. 84, l. 2), there is:

اگر با سمان فصاحت ضیا نمیداد در خاور زمین الخ

18. (ff. 90v-105). *Wajdiyya*. Bombastic discussions on musical subjects, see IvC 145,8; EIO 1586 XV. Beg.

این نامه که آوازه در انشا دارد ، الخ

19. (ff. 105-112). *Julūsiyya*, in praise of Aurangzib, at the occasion of his enthronement, see IvC 145,1; EIO 1586 XIV. Beg.

لى كوكبه ات فروغ پيمای سربر ، الخ

20. (ff. 112-120v). *Diyyāfat-i-ma'nawī*. Reflections concerning the famine in the Deccan, see IvC 145,11; R 744 XXVI. Beg.

بدکن سال غم آسایش دلها قحط است ، الخ

21. (ff. 120v-124). *Murtafi'āt*, the same as above, No. 4 in this note.

22. (ff. 124-134). *Shahr-āshūb*, or *Āshūb-nāma*, in praise of the works of Zulālī, see IvC 145,5; EIO 1586 XXI. Beg.

این نامه را چو خامه طغرا اتمام کرد ، ... شکر ناظمی که اینیات بروج

سپهر الخ

Dated the 27th Rab. II 1230/the 8th Apr. 1815. It was transcribed from the continuation of the preceding copy, which was much decayed even at that time. There are numerous explanatory notes on the margins at the beginning.

Ff. 134; S 8,5 × 5,25; 6,5 × 2,75; ll 19, no jadwals. Or. pap., thickness 10=0,54 mm. Ind. nast., line 3,5 × 11 mm. Cond. tol. good, worm-eaten, pasted.

790.

(مجموعه)

(Majmū'a).

Ar. 956a.

Two collections of epistolary specimens.

1. (ff. 1-24v). (*Majmū'a-i-ruq'āt*). A short collection of epistolary specimens, dating chiefly from the XI/XVIIc. They

were extracted, judging from the heading, from various works on *inshā*:

نقل رقعات من انشاء منشئان متقدمين از بياض بنيجات راى (?)

Some of them are official letters, but private correspondence predominates. The majority of the letters belong to the beginning of Aurangzīb's reign (cf. f. 20, etc.). The collection is incomplete at the end. There is no preface and no mention of the name of the compiler. The first letter is addressed to 'Alī Mardān Khān:

نواب عالي در جاه والا مذاقب كرم فرماى مخلصان الخ

2. (ff. 25v-83v). (*Inshā-i-Dawlatmand Khān*). An incomplete copy of the correspondence of Dawlatmand Khān, collected and arranged by Jān Muḥammad (f. 25v). The latter has also contributed an introduction containing the biography of the author with details concerning his origin and ancestors. The author (cf. also about him the *Ma'āthiru'l-umarā'*, Bibl. Indica, vol. I, pp. 413-414, or H. Beveridge's translation, vol. I, pp. 351-357) belonged to a zamīndārī family in Baglāna (بگلانه), near Gujrāt, and had the hereditary title of Bharajī (بهراجي). Later on he was converted to Muhammadanism by order of Shāhjahān; he was given the title of Dawlatmand Khān, and some post, and died in 1106/1694-1695 (see f. 32v, chronogram *رخان دولت و جاه*). The work has therefore been compiled after this date, probably not long after it. The letters are arranged in the usual way: first are given those to kings, etc., and at the end letters of condolence, all in florid and bombastic style. Although there are no headings in the text itself (space has been left, probably to be filled in red ink), some are given on the margins. On the last folio (83v) there is written *ختم مكاتبت*, which may mean that the book is almost complete and that only the concluding passage is missing. Beg.

بعد سپاس انريد كار جل ثنائه و پس از درود نبى نامدار الخ

Copied probably ca. the beg. of 1156/1743, cf. IvC 126 which formerly belonged to the same volume.

Ff. 83; S 9,5×5; 8×3,25; ll 15, no jadvāls. Or. pap., thickness 10=0,64 mm. Ind. shikasta-nast., line 5×15 mm. Cond. good, slightly worm-eaten. CFW.

791.

منشئات مادهورام

Munsha'āt-i-Mād'hūrām.

III 235.

A complete copy of the same epistolographic work as that of which a fragment (here corresponding only with ff. 1v-29v, l. 3, has been described in IvC 150 (add references to CHL I, 1120; II, 118-120). It was compiled by one Mād'hūrām in 1120/1708-1709

(cf. f. 2v). The work is divided into two *fasls*, the *first* (f. 2v) on official correspondence, and the *second* (f. 121), on private letters. Beg. as usual:

بعد تحمید خدا و نعت ختم المرسلین، ... بر دبیران دقیقہ رس
و روشن ضمیران الخ

* Dated the 7th Sha'bān 1216/the 13th Dec. 1801, at Biṭ'hār, near Cawnpore, transcribed by Karīmū'l-lah b. Muḥibbi'l-lah Khān of Sarsī. Marginal and inter-linear explanatory glosses and notes.

Ff. 154; S 9,25×5,75; 7,5×4; ll 13, no jādvals. Or. pap., thickness 10=0,80 mm. Bad Ind. nast., line 5×15 mm. Cond. tol. good, worm-eaten.

792.

(مجموعه در انشاء)

(Majūm'a dar inshā).

III 214.

A collection of works dealing with epistolography and religious matters.

1. (ff. 1v-17). *Inshā-i-maṭlūb*. A short work on letter-writing, by Mubārak Hāshimī, see EIO 2134, 2948 (1), where he is called Mubārak Farshī. The date of composition is not given. Beg.

بعد از ادای شکر افردید کار و پس از ابلاغ درود الخ

2. (ff. 17-55v). *Inshā-i-Harkaran*. A bad copy of the well-known collection of epistolary models comp. ca. 1040/1631 by Harkaran, see IvASB 363 and IvC 141, 717 (2); add references to CHL II, 125-7, 1553; Ed 333. Beg. as usual:

بعد از ادای (sic) ثناء حضرت ایزد متعال ذر الجلال الخ

It is slightly incomplete at the end.

3. (ff. 56-60v). *Wafāt-nāma*. Story of Muḥammad's death, with all usual legendary details. The author's name is not given. Beg.

وفات نامه حضرت رسالت پناه ... هر که در روز یکبار بخواند یا کسی بشنود و آب در دیده کند آنش دوزخ بروی حرام گردد الخ

4. (ff. 61v-68v). *Inshā-i-gumbadhī*. A very short treatise on epistolography, containing forms of private letters. The author's name is not mentioned, the title is given in the colophon. Beg.

درین کتبذ به ... بر کش آواز، ... بنده وار عرض میدارد که الخ

Copied: all four items were transcribed by S. Dānish b. Dā'ūd b. Chānd Husaynī, of Gūnnagar (cf. f. 68v). The first (f. 17) is dated 1198 of the Bangla era, the second is not dated, the third (f. 60v)-1199 of the same era, and the fourth (f. 68v) must be also 1199 (?-worm hole), i.e. about 1791.

Ff. 68; S 9×6,5; 7,5×3,75; ll 15, no jādvals (ff. 1-16 have double jādvals). Or. pap., thickness 10=0,56 mm. Bad Ind. shikasta and nast., line 6×16 mm. Cond. exceptionally bad, worm-eaten all through.

793.

پیام الفت

Payām-i-ulfat.

III 225.

Florid epistolary forms, by 'Urūj, who wrote apparently towards the end of the XII/XVIII c. Several of his letters have in this copy the names of the addressees written in the headings, and it appears that these were poets or officials of that period. See IvASB 402. Besides Ghulām 'Alī Āzād, there are mentioned: Ghāziyyu'd-dīn Khān Fīrūz Jang (d. ca. 1207/1793) (f. 5), Muḥammad Amīn Wafā (f. 12v), Shāh Ghulām 'Alī Īljapūrī (f. 18), etc. Beg. as in IvASB 402:

ای نام تو سر نامه انشای سخن ، ... تقدس بارگاه کبریائی منزله است الخ

Dated the 24th Rajab 1206/the 18th March 1792. It was transcribed apparently by the same man, on the same kind of paper, and with the same kind of ink as IvASB 402; the general style is also almost the same.

Ff. 25; S 8×4.75; 6.5×3.25; ll 13, no jadvāls. Or. pap., thickness 10=0.60 mm. Ind. shikasta-nast., line 4×12 mm. Cond. not good. Worm-eaten, pasted, the ink has rendered paper fragile. A few notes on the margins.

794.

بیت الجواهر

Baytu'l-jawāhir.

III 213.

A treatise on Persian grammar, stylistics, prosody, and versification, by Nazārat, or Nazāratu'l-lah, as he is called in the colophon. It is divided into four chapters, and was composed probably about the middle of the XIII/XIXc. The compiler does not mention his authorities. His preface and the *khātima* are versified and the date of composition (f. 4v) is expressed in a *mu'ammā* (!). Beg.

نخستین کنم حمد پروردگار، که از امر کرد است لیل و نهار، الخ

Copied towards the middle of the xiii/xix c. (1254 of the Bangla era), at Bārā-pūr. A bad, untidy copy.

Ff. 113; S 9.25×6.25; 7.5×4; ll 13, no jadvāls. Or. pap., thickness 10=0.54 mm. Bad Ind. shikasta-nast., line 5×15 mm. Cond. bad. Worm-eaten, traces of moisture.

795.

(مجموعه در عروض)

(Majmū'a dar 'arūd).

A.J. 28.

Two treatises on prosody and versification, one in Hindustani and the other in Persian, and a short note on Persian grammar.

1. (ff. 1-28v). *Riyādu'l-'arūd*. A short treatise on prosody, etc., in *Hindustani*, completed in 1279/1862-1863, by 'Alī Dāmin, with the *takhalluṣ* Shawq. It is incomplete in the

beginning in this copy. The work is divided into three *guldasta*. Beg. of the first *guldasta* (f. 1) :

عرض و علم هي که کلام معززون با قافیه النخ

2. (ff. 29v-105). *Dastūru'n-nazm*. Another treatise, in Persian, on prosody and versification, by S. Muḥammad b. Muḥammad Bāqir Mūsawī Wālā, who completed it in 1140/1727-1728 (f. 31), see IVASB 1482. The work is divided into a *muqaddima*, three *bābs* (like in EIO 2119), and a *khātima*. Beg.

برجسته مصرع که از رنگیني و رسائي ... (f. 31) اما بعد، عرض
نماید بندگان تبه کار النخ

3. (ff. 106-112). *Chand qawā'id-i-Fārsī*. A short note on Persian grammar, compiled from several "reliable" works, which are not specified. The name of the compiler is not given. Beg.

قاعده چهارده صیغه ماضی و مضارع که نزد عرب النخ

Dated (see f. 105) the 11th Shawwāl 1289/the 12th Dec. 1872, Sikandarābād; transcribed by Nūr Muḥammad Khān b. Muḥammad Sa'īd Khān.

Ff. 112; S 7×5,5; 5,25×3,75; ll 11, no *jadwals*. Europ. pap., thickness 10=0,36 mm. Ind. nast., line 6×13 mm. Cond. good.

V. POETRY.

796.

کلید سکندر نامه

Kalid-i-Sikandar-nāma.

A.J. 7a.

A concise vocabulary to the *Sikandar-nāma* of Niẓāmī (cf. IvASB 466,5, and IvC 200-202). It is apparently the same work as EB 1982. The name of the author is not given. Beg.

الحمد لله ... فبعد، میگویم که خواندن سکندر نامه بر مردم بسیار
سخت بود ... باب الالف، الله اسم ذات ست الخ

Copied in the beg. of the xiii/xix c.

Ff. 18; S 8,5×4; 7,75×3,5; ll 24, no jadvāls. Or. brownish pap., thickness 10=0,57 mm. Very bad and irregular Ind. nast. Cond. bad. Worm-eaten.

797.

وصلت نامه

Waṣlat-nāma.

III 201a.

The well-known Sufic *mathnawī* of Farīdu'd-dīn 'Aṭṭār (d. ca. 627/1230), see IvASB 477 (9) and IvC 204 (12) (add reference to CHL II, 1355); cf. also IvC 206. Beg. (f. 9) as usual:

ابتدا اول بنام کردگار، خالق هفت و شش و پنج و چهار،

To this work is prefixed (ff. 1-6v) the *qaṣīda*, rhyming in -ār, ascribed to the authorship of 'Aṭṭār (his name is found on f. 3v, penultimate line), see IvASB 907 and IvC 462 (11). Beg. as usual:

چشم بکشا که جلوۀ دادار، متجلی است از درو دیوار،

On ff. 67-67v there is a short poem in the form of a *qaṣīda*, rhyming in -ar, with the title *Ṭarīq-i-'aqd-i-anāmīl*, on divination, etc., by observation of the fingers. Beg.

در صحیح است ز مسلم بخبر، با سانیق قوی زان سرور،

Dated (f. 66) the 12th Jum. II 1259/the 10th July 1843; transcribed by Nabibakhsh.

Ff. 67; S 8,75×5,75; 7×4; ll 14, no jadvāls. Or. pap., thickness 10=0,93 mm. Ind. nast., line 4,5×12 mm. Cond. good. Ff. 7 and 8 are left blank.

798.

مثنوی مولوی

Mathnawī-i-Mawlawī.

A.J. 24.

The *third* and the *fourth* *daftars* of this poem, of Jalālu'd-dīn Muḥammad b. Muḥammad al-Balkhī, surnamed Rūmī (d. 672/

1273), see IvASB 490-495, IvC 207. It is the edition of 'Abdu'l-Laṭīf al-'Abbāsī (d. ca. 1049/1639), called *Nuskha-i-nāsikha-i-māthnawīyyāt-i-saqīma*, prepared in 1032/1623, see IvASB 495. The present copy contains apparently only the *third* and the *fourth* books, but the folios, which have lost their catch-words, have become hopelessly mixed up, and a restoration of the correct order would require a thorough collation with a complete transcript.

Beg. of the *third daftar*, of the introduction by 'Abdu'l-Laṭīf (in IvASB 495, f. 110, the editor's preface, etc., are omitted):

این دفتر دفتربست از نسخه ناسخه مثنویات سقیمه و مثبت و مروج الخ

On f. 2-4v there is an index, and on ff. 4v-5v a translation of the Arabic preface of this book, which begins on f. 6v, as usual:

الحکم جنود الله تعالى فی الارض الخ

The *third daftar* itself begins on f. 7, as usual. The end of this part, on f. 24, does not originally terminate it; the real concluding portion is found on f. 129.

The *fourth daftar* begins on f. 25v, with the introduction of the editor, the index, and a translation of the Arabic preface. The poem begins, as usual, on f. 35. This version of the editor's introduction slightly differs from IvASB 495, ff. 168-171.

Copied about the middle of the xii/xviii c.

Ff. 129; S 8,75×4,25; 7×3,5; ll 21, within *jadwals*, in four columns. Or. pap., thickness 10=0,37 mm. Ind. nast., line 2,5×7 mm. Cond. tol. good. Worm-eaten, pasted, new margins; a seal on f. 1. The catch-words are mostly cut away or damaged by worms.

799.

کلیات سعدی

Kullīyyāt-i-Sa'dī.

A.J. 42.

The well-known works, in prose and verse, of Musharrīfu'd-dīn b. Muṣliḥi'd-dīn, or Sharafu'd-dīn Muṣliḥ b. 'Abdī'l-lah Sa'dī Shīrāzī (d. 690-691/1291-1292). See IvASB 524, where a bibliography is given (to the references given there add: CHL I, 937-9; II, 1064-70; RsBr, pp. 48, 76, 121; Ed 104, 284; MG 27; Caetani 14, 23; Reh 126). This copy has a peculiar feature: the sections of minor poems, i.e. *qaṣīdas*, *ghazals*, etc., have special *fihrist*s prefixed, giving the first hemistichs of the poems.

1. (ff. 1-1v). A general index.

2. (ff. 2v-73). *Gulistān*, see IvASB 532. Beg. as usual:

منت خدای را الخ

3. (ff. 74v-191). *Būstān*, here called, in the heading and in the colophon, *Sa'dī-nāma*. See IVASB 529. Beg. as usual:

بنام خداوند جان آفرین، حکیمی سخن در زبان آفرین

4. (ff. 193v-203v). *Qaṣā'id-i-'Arabī*. The *Arabic qaṣīdas*, cf. EIO 1117 (12), etc. Beg. as usual:

حسبت بحفنی المدامع لا تجري

فلما طغى الماء استطال على السكرى

5. (ff. 204-239v). *Qaṣā'id-i-Fārsī*. Persian *qaṣīdas*, with a special *fihris*t (ff. 204-204v). Beg. (cf. EIO 1117,8):

شکرو سپاس و نعمت و منت خدای را

پروزدگار خلق و خداوند کبریا

6. (ff. 240-252). *Marāthī* (with the *Muthallathāt* at the end), beg.

دل شکسته که مرهم نهد دگر بارش

یتیم خسته که از پای بر کند خارش

7. (ff. 252v-260v). *Tarjī'āt*. Beg. as usual:

ای زلف تو هر خمی کمندی، چشمت بکرشمه چشم بندی

8. (ff. 261-383v). *Ṭayyibāt*, with a *fihris*t prefixed on ff. 261-267v. Beg. as usual (f. 268):

اول دفتر بنام ایندانا، صانع و پروزدگار وحی توانا

9. (ff. 384v-431v). *Ghazal-i-qadīm*, usually called *Badā'i'*, cf. EIO 1117 (6), with a *fihris*t at the beginning, ff. 384-387. Beg. (f. 387v):

الحمد لله رب العالمین علی، الخ

10. (ff. 432-443). *Khawātim*. A *fihris*t is prefixed on ff. 432-433. Beg. as usual (f. 433):

سپاس و حمد بی پایان خدا را، که صنعش در وجود آورد مارا

11. (ff. 443v-452v). *Ghazal-i-qadīm* (again). These are in reality the earlier *ghazals*, cf. EIO 1118 (13). A *fihris*t is prefixed on ff. 443v-444. Beg. as usual (f. 444):

ای یار نا کرِیز که دل در هوای تست

جان ترا کر قبول کنی هم برای تست

12. (ff. 453-473). *Ṣāhibiyya*, see EIO 1118 (14), beg.
 اما هذه الدنيا بدار محلد، الخ
13. (ff. 473v-477). *Muqatta'āt*, beg.
 روزی بسرش نبشته بودند، کین دولت و منصب آن نیرزد،
14. (ff. 477v-488). *Muḥāyabāt* (or *Khabīthāt*), beginning as usual:
 قال السعدي الزماني ... عارفي چشم دل بروئی داشت، الخ
15. (ff. 488v-496v). *Majālis-i-hazl*, see EIO 1117 (15). Beg. of the first *majlis*:
 العين (sic) الشيطان و الشتم الحيطان الخ
- The second *majlis* begins on f. 491v; the third—on f. 493v.
16. (ff. 497-502). *Rubā'īyyāt*, beg.
 هشیار سری بود ز سودای مست، تا سر نرود دامن امید بدست،
17. (ff. 502v-507v). *Mufradāt*, beg.
 هر که آمد بر خدای قبول، الخ

Dated the 1st Rajab 1008/ the 17th January 1600.
 Ff. 507; S 12×7,5; 8,25×3,25; ll 18, within jadvāls. Old Europ. pap., thickness 10=0,98 mm. Good Ind. nast., line 3×11 mm. Cond. good, slightly worm-eaten. Ff. 73v-74, 191v-193, 384 are left blank. A few additions on the margins. A seal on f. 2.

800.

گلستان

Gulistān.

III 224.

Another copy of Sa'dī's *Gulistān*, see above, No. 799 (2). Beg. as usual:

منت مر خدا را عز و جل که طاعتش الخ

Numerous explanatory notes on the margins. Interlinear glosses.

Copied in the beg. of the xiii/xix c.
 Ff. 149; S 11×7; 7,25×3,75; ll 13, within red and blue jadvāls. Or. pap., thickness 10=0,57 mm. Ind. nast., line 6×16 mm. Cond. good. Traces of moisture.

801.

تحفة النصائح

Tuḥfatu'n-naṣā'ih.

III 218.

The well-known brief encyclopædia of the ethical and religious life which is prescribed to a Muhammadan, in the form

of a *qaṣīda*, in 45 *bābs*. The author calls himself Yūsuf Gadā (f. 3, l. 9). He completed his work (f. 48, top) the 10th Rab. II 795/the 23rd February 1393:

هفصد نود پنجمی ذکر هجرت محمد مصطفی
عاشور ربیع آخرین وقتی ضعی روز قمر

It is dedicated to a Sufi, Naṣīru'd-dīn Maḥmūd (f. 2v). See IvASB 592 (to the references given there add RsBr, p. 122). The present copy is not good, verses are often corrupt. Beg. as usual:

حمد بگویم بیعد مر خالق جن و بشر
کرده معلق اسمان هم اختران شمس و قمر

Dated the 16th Sha'bān 1132/the 23rd June 1720 (1127 of the Bangla era), or the 1st year of Muḥammad Shāh's reign. Scribe—Muḥammad Shākir.

Ff. 48; S 9,25 × 6,5; 7,25 × 4; ll 15, no *jadwals*. Or. pap., thickness 10=0,57 mm. Ind. nast., line 4 × 15 mm. Cond. bad. Worm-eaten. Marginal and inter-linear glosses and notes at the beginning.

802.

سلامان و اقبال

Salāmān-u Absāl.

III 216.

Jāmi's (Nūru'd-dīn 'Abdu'r-Raḥmān b. Aḥmad Kharjirdī, d. 898/1492) well-known romantic poem, see IvASB 612 (18). Add RsBr 46, II (6). Beg. as usual:

ای بیادت تازه جان عاشقان، زاب لطف تر زبان عاشقان

Dated the 7th Šafar 1253/the 13th May 1837.

Ff. 42; S 9 × 6; 6,5 × 3,5; ll 15, within *jadwals*. Or. pap., thickness 10=0,45 mm. Ind. nast., line 4 × 11 mm. Cond. bad. Worm-eaten.

803.

دیوان آصفی

Dīwān-i-Āṣafī.

III 251.

A fragment of the dīwān of Āṣafī, son of Muqīmu'd-dīn Ni'matu'l-lah Quhistānī (d. ca. 923/1517), see IvASB 647 and IvC 243, 737. The present fragment contains only the *ghazals* rhyming in *alif* to *dāl*. In the beginning there are many marginal and interlinear notes and glosses.

Copied in the beg. of the xiii/xix c.

Ff. 29; S 9,25 × 5,75; 7,75 × 4; ll 17, no *jadwals*. Or. pap., thickness 10=0,76 mm. Good Ind. nast., line 3,5 × 12 mm. Cond. tol. good.

804.

دیوان هلالی

Dīwān-i-Hilālī.

III 197.

A fragment of the dīwān of Hilālī, or Badru'd-dīn Astrābādī (d. 936-939/1529-1533), containing only the beginning, i.e. the

ghazals rhyming in *alif*, *bī*, and a few in *tā*. See IvASB 657, IvC 250 (to the references given there add CHL II, 631-633). Beg. as usual:

ای نور خدا در نظر از روی تو مارا ، بگذار که در روی تو بینیم خدا را ،

Copied about the middle of the xiii/xix c.

Ff. 23; S 6,5 × 4; 5,25 × 2,75; ll 14, no *jadwals*. Europ. pap., thickness 10=1,17 mm. Bad Ind. shikasta, often without diacritical dots, line 4 × 16 mm. Cond. tol. good, but paper is decaying.

805.

دیوان ارسلان

Dīwān-i-Arslān.

A.J. 13.

Poems of Arslān, or Qāsim Mashhadī (d. 995/1587), see IvASB 678. This copy contains:

1. (ff. 1v-6v). *Qaṣīdas*, beg. as in IvASB 678 (1):

بهر حمد پادشاه انس و جان ، به که بسم الله آرم بر زبان ،

2. (ff. 6v-7v). Two short *mathnawī* poems.

3. (ff. 7v-63). *Ghazals*, alphabetically arranged, beg. as in IvASB 678 (3):

ساقی ز عکس میشده روشن ضمیر ما ،

جامی بده که عارف جا مست پیر ما ،

4. (ff. 63-68v). *Qit'as*, chronograms, *maṭla's*, etc.

5. (ff. 68v-72). Quatrains, beg.

جز بادۀ لعل آن پری وش مطلب ،

این سر خوشی از بادۀ تیغش مطلب ،

Dated the 18th Rab. I 1262/ the 15th Apr. 1846; transcribed by Muḥammad Bāqir.

Ff. 72; S 8,5 × 5,5; 5,75 × 2,75; ll 11, no *jadwals*. Europ. pap., thickness 10 × 0,46 mm. Ind. nast., line 3 × 11 mm. Cond. good. Seal on f. 1v, erased.

806.

دیوان قدسی .

Dīwān-i-Qudṣī.

A.J. 36.

Poems of Qudṣī, or Muḥammad Jān Mashhadī (d. sometime between 1055/1645 and 1069/1659), see IvASB 745, 746; add CHL I, 426 and RsBr, p. 49. The present copy contains:

1. (ff. 1v-6v). A short *mathnawī* poem, the same as IvASB 746 (f. 82), beg.

دوش برسوا شدن عالمی ، بود سرم بر سبزی زانو دمی ،

2. (ff. 6v-69). *Qaṣīdas*, alphabetically arranged, beg. as in IvASB 746:

من ان نيم كه كذم سرکشي ز تيغ جفا،
چو شمع زنده سرخويش ديده ام در پا،

3. (ff. 69-117). *Ghazals*, alphabetically arranged, beg. as IvASB 745:

داد عشقم باده نابی كه ميسوزد مرا،
خورده ام از جام خضرايی كه ميسوزد مرا،

4. (ff. 117-120). *Quatrains*, beg.

خو کرد بلطف اگرچه اول راهم، الخ

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Ff. 120; S 7,5 × 4,25; 5,75 × 2,75; ll 15, no *jadwals*. Or. pap., thickness 10=0,42 mm. Ind. nast., line 3,5 × 11 mm. Cond. tol. good. Worm-eaten, traces of moisture. A seal on f. 1, dated 1262 A.H.

807.

ديوان صائب

Dīwān-i-Ṣā'ib.

A.J. 44.

The well-known dīwān of Ṣā'ib, or Muḥammad 'Alī Iṣfahānī (d. 1088/1677-1678), see IvASB 783-787, IvC 271, 741, 742 (to the references given there add CHL I, 410-14, II, 566-71; Ed 304, 306). This copy contains only *ghazals*, alphabetically arranged. Instead of the poem which is often placed first in many copies (see IvASB 783), and which is here the second, it begins with:

زهی بغمزه جان سوز برق مذهبه، بخنده شکرین نوبهار مشربها،

Copied towards the end of the xii/xviii c. Many additional quotations on the margins. A poem of Qudṣī on the fly-leaf at the beginning.

Ff. 413; S 9,25 × 5,25; 6,75 × 3; ll 15, no *jadwals*. Or. pap., thickness 10=0,63 mm. Ind. nast., line 3 × 9 mm. Cond. not good, worm-eaten.

808.

مفتاح الدقائق

Miftāḥu'd-daqa'iq.

III 205.

A commentary on the shorter version of the dīwān of Nāṣir 'Alī Sarhindī (d. 1108/1697), see IvASB 817 and IvC 278. Its full title is (f. 1v, l. 10): *Miftāḥu'd-daqa'iq wa taftīḥ bābi'l-ḥaqā'iq*. The author, Jahāngir b. Ghulām Rasūl b. 'Alī Aṣghar ar-Riḍawī

al-Ḥusaynī Fawrī (f. 1), completed it in 1183/1769 (f. 1v, l. 6). Beg.

بعد تحمید محامد الہی و تمہید سپاس نا متناہی ... میگوید ...

جہانگیر ابن غلام رسول الخ

Copied about the middle of the xiii/xix c.

Ff. 84; S 12 × 8,75; 9,75 × 5,25; ll 21, no jādvals. Or. pap., thickness 10=0,61 mm. Ind. nast., line 4 × 12 mm. Cond. good.

809.

دیوان بیدل

Dīwān-i-Bidil.

A.J. 17.

Ghazals of Bidil, or 'Abdu'l-Qādir 'Azīmābādī (d. ca. 1137/1725), see IvASB 836–840, IvC 286. The poems are arranged in alphabetical order. Apparently several folios at the beginning have been lost, and replaced by only one *ghazal*, beg.

ای کرد تک و پوی سراغ تو لسانها،

و مانده اندیشه راه تو مکانها،

The *ghazals* which are usually given first in other copies, are not found here.

Dated 1170/1756–1757. Occasional additions and corrections on the margins. A few quotations on the fly-leaves.

Ff. 199; S 8,75 × 4,5; 6,75 × 3,25; ll 13, no jādvals. Or. pap., thickness 10=0,62 mm. Ind. shikasta-nast., line 4,5 × 12 mm. Cond. tol. good. Worm-eaten.

810.

رسالہ تیر و کمان

Risāla-i-tīr-u kamān.

III 212.

A short versified treatise on archery, called *Risāla-i-tīr-andāzī* in the colophon. It was completed in the 27th year of Muḥammad Shāh's reign (cf. f. 19v), or 1157/1744 (f. 19, bottom), and dedicated to this prince (ff. 3–4). The name of the author does not appear in the work. It is divided into two *bābs*, which are subdivided into *faṣls*. Beg.

سپاس خداوند بیچون و چند، کمان ساز این هفت چرخ بلند،

Dated the 26th Dhī Qa'da of the 8th year of Shāh 'Ālam, i.e. 1180/the 25th Apr. 1767; transcribed by 'Izzatu'l-lah Ḥusaynī, of Anwarpūr. A few glosses and corrections on the margins.

Ff. 19; S 9,25 × 6,5; 7 × 4; ll 15–16, no jādvals. Or. pap., thickness 10=0,60 mm. Ind. nast., line 4 × 12 mm. Cond. bad. Thoroughly worm-eaten.

811.

تحفة المکر

Tuḥfatu'l-makr.

III 217.

A short *mathnawī* poem containing a satirical story about feminine malice, by Ghauthī who, in the colophon, is called Ghulām Ghauth. He completed it in 1178/1764-1765, see f. 15v, l. 2. The title also appears on f. 15v, l. 4. The author is apparently not identical with the other Ghauthīs mentioned in Spr 229 and in the *Riyāḍu'sh-shu'arā*, IvC 57, No. 688. Beg.

پس از حمد و نعت خدا و رسول، سخن را دهم آب و رنگ قبول،

Copied about the same time as it was composed, here dated 1176 of the Bangla era. A few notes and corrections on the margins.

Ff. 15; S 8,75 × 5,75; 6 × 3,75; ll 11, no jadvāls. Or. pap., thickness 10=0,52 mm. Ind. nast., line 5 × 15 mm. Cond. bad, badly worm-eaten.

812.

(اشعار مظهر علی)

(Ash'ār-i-Maẓhar-'Alī).

III 201.

Poems of Maẓhar-'Alī 'Alā'ī Bihārī, who used the *takhalluṣ* Ṣāfi, and lived in the beginning of the XIII/XIXc. According to Spr 217 (based on Shūrish, who wrote ca. 1194/1780), he was the pupil of Muḥammad Fākhir Makīn (d. 1221/1806), see R 376 (where a detailed biography of the latter, *Anīsu'l-ahibba*, is described). See also IvC 743 where another copy of these poems is noticed. They are written in Sufic strain, and many are dedicated to the author's spiritual guide, 'Alā'u'd-dīn Chishtī Sandilī. Apparently these same poems have been lithographed at Lucknow, 1885.

1. (ff. 1-43v). *Mathnawī*, of didactic contents, the same as IvC 743 (1). Beg. as in that copy:

ای علاوالدین شیرین داستان، باز گوزان بی نشان با من نشان،

2. (ff. 43v-48v). Minor poems, the same as in IvC 743, ff. 54v-60v. The largest are: a *qaṣīda* (f. 44v), beg. دلی دارم بعشق اشفته; and another (f. 47), addressed to 'Alī, beg. ای عشق تو پیر رائی; اولیا را.

3. (ff. 49-53). *Tarjī'band*, the same as IvC 743 (2), in Sufic strain, beg.

ای دیدة به بین که حضرت یار، برداشت نقاب را ز رخسار،

On f. 53v there is a short *ghazal*, called *munājāt*.

In addition to these poems, there is:

4. (ff. 55-75v). A fragment of the *Mathnawī* of Banwalī-dās with the *takhalluṣ* Wālī (d. ca. 1073/1663), see IvC 270 and 462 (27). It is the same abbreviation which is described in IvC 462 (27), and Spr 589, consisting of a portion of the *second wazn* and a short extract from the *first* (here called the second, f. 70). Beg. as usual:

ازان علم شریعت شد معلوم ، شود ترتیب ظاهر تا مسلم ،

Ff. 1-48 and 53v-75 are transcribed by Muḥammad Bakhsh; on f. 43v the date is given as the 17th Shawwāl 1261/the 19th Oct. 1845; ff. 49-53 are transcribed by Liyāqat-Ḥusayn, and dated the 2nd Ram. 1261/the 4th Sept. of the same year.

Ff. 75; 89×5,75; 6,75×3,5; ll 15, no *jadwals*. Or. pap., thickness 10=0,78 mm. Ind. nast., line 4,5×12 mm. Cond. good.

813.

دیوان والا

Diwān-i-Wālā.

A.J. 46.

Poems of Wālā, or S. Abū Sa'īd b. Abī Ṭayyib b. Zaynī'l-'ābidīn Imāmī, surnamed Abū Ṭayyib Khān (born 1190/1776, d. 1264/1848), see *Ishārat-i-Bīnīsh*, IvC 61 (63); *Natā'iju'l-afkār*, pp. 460-464; especially *Gulzār-i-A'zam*, pp. 368-382, where a detailed biography of this poet is given. The present copy is his autograph, containing the original draft of this diwān. There are many changes and corrections; many pages or leaves have been left completely blank. On a fly-leaf in the beginning there is a note:

هفتم شعبان سنه ۱۲۵۹ هجری حضرت استاد سید ابوطیب خان
والا مد ظله العالی دیوان هذا که از طبعزاد انحضرت و خط مبارک آنجناب
است تبرکاً باین قلیل البضاعت عبودیت مراسم محمد حسین راقم بطریق
هدیه مرحمت فرمودند ،

This copy gives a good idea as to how diwāns of Oriental poets develop from a small initial collection of poems. It contains almost only *ghazals*, with a few quatrains on f. 100. Beg.

الهی کن خم خمخانه عشق تو دیوان را ،

سرود مست مغنی ساز بسم الله عنوان را ،

Copied in the second quarter of the xiii/xix c., as it was presented, as mentioned above, in 1259/1843, and the paper has watermarks 1814 and 1817. Notes on the fly-leaves at the beginning and end.

Ff. 100; S 7,25×4,5; 5,5×2,75; ll 13, no *jadwals*. Europ. pap., thickness 10=0,66 mm. Ind. shikasta-nast., line 4×12 mm. Cond. good.

814.

دیوان اعظم

Dīwān-i-A'zam.

A.J. 15.

Lyrical poems of A'zam, or Nawwāb Muḥammad Ghauth Khān, Shahāmat Jang, son of Muḥammad Munawwar Khān, of the Carnatic, who was born (as he states in his autobiography, *Gulzār-i-A'zam*, p. 63) the 29th Dhī'l-ḥijja 1239/the 25th Aug. 1824. He is the author of two *tadhkiras* of poets: the *Ṣubḥ-i-waṭan*, comp. in 1258/1842, and based on the *Guldasta-i-Karnāṭik* (see above, No. 766, lith. Madras, 1259/1843); and the *Gulzār-i-A'zam*, completed in 1269/1852-1853 (the title is a chronogram for that date), lith. (Madras?) 1272/1855-1856. His detailed autobiography is given in the latter work, pp. 62-109 (where much of his poetry is included). In the *Ṣubḥ-i-waṭan* the account is short, see pp. 3-8. Cf. also *Ishārat-i-Bīnīsh*, IvC 61 (10). The dīwān in this copy is probably transcribed from the original draft, in which the poems were not yet been finally arranged. It contains:

1. (ff. 1v-32v). *Ghazals*, and their fragments, many changed or corrected by a different hand, perhaps of the author himself. Many of these poems are partly quoted in the *Gulzār-i-A'zam*, pp. 103-109. Beg.

السلام ای ملاذ بو العجبی ، قرشی هاشمی و مطلبی

2. (ff. 32v-38). Two long *qaṣīdas*, see *Gulzār*, pp. 96-103, beg.

کشت دو چارم چو خریدار کل ، حرف زدم ز ارزش بازار کل

3. (ff. 38v-45v). A few more *ghazals*, *fards*, quatrains, etc., probably the latest additions.

An additional poem is also given on f. 1.

Copied about the middle of the xiii/xix c. Additions by a different hand.

Ff. 45; S 7,5 x 4,75; 6 x 3,5; ll 9, within *jadwals*. Europ. pap., apparently originally intended for a music album, with music bars and embossed margins. Thickness 10=0,92 mm. Good Ind. nast., line 4 x 10 mm. Cond. still good, but paper is rapidly decaying.

815.

(مثنوی در تصوف)

(Mathnawī dar taṣawwuf).

III 234.

A fragment of a long versified exposition of the system of Sufism. Considerable portions of it have been lost at the beginning and at the end. The title of the work, the name of the author and the date of composition are not found in the present MS. There are only very few references to persons or books in

the text: on f. 52 *Gisūdirāz* (d. 825/1422, cf. *IvASB* 1219) is mentioned. The *Risāla* of Qushayrī (f. 88); *Iḥyā' 'ulūmī*'d-dīn of Ghazālī (f. 88), and the *Gulshan-i-rāz* (f. 55v). From its tone, however, the tract seems to be a modern work, probably dating from the end of the XI/XVII or from the XII/XVIIIc. In some places it seems as if the word عطای may be taken as the *takhalluṣ* of the author (ff. 64, 81):

شد طلوع کوکب چارم کنون ، از عطای کردگار رهنمون ،
همچنین آنست کاین روشن خرد ، از عطای حق مکشف می شود ،

This, however, is not sufficiently decisive. The work is divided, as far as can be found from this fragment, into four *kaukab*s, each subdivided into several *lam'as* (I—10; II—10; III—8; IV—11). The copy begins with the end of the ninth l. of the first *kaukab*, and ends with the middle of the ninth l. of the fourth). These chapters deal with:

(f. 15v) کوکب دوم ، در بیان لوازم طریقت ،
(f. 24v) سوم ، در بیان قواعد حقیقت ،
(f. 64) چهارم ، در بیان مدارج معرفت ،

Almost the whole of the second *kaukab* is lost, because there is a large lacuna after f. 16. Beg. of the second *kaukab* (f. 15v):

میشود طالع ز فضل حق کنون ، کوکب دوم طریقت رهنمون ،
(the beg. of the fourth *kaukab*, on f. 64, is given above).

Copied in the beg. of the xiii/xix c., as the paper has watermarks 1814.

Ff. 112; S 8×5; 5,75×3,25; ll 11, no *jadwals*. Europ. pap., thickness 10=0,84 mm. Good Ind. nast., line 3,5×13 mm. Cond. good. A very few marginal glosses.

816.

(مجموعه)

(*Majmū'a*).

III 203.

An anthology, containing complete *mathnawī* poems, or quotations from them, specimens of ornate prose, and a number of minor poetical compositions.

1. (ff. 1-7v). A fragment of a *mathnawī* (written in the *mutaḡarīb* metre), without beginning or end. The name of the author is apparently not given in this copy. It contains the usual verbiage concerning the beauty of spring, wine, etc.

2. (ff. 8v-96v). *Sāqī-nāma*, of Żubūrī, or Nūru'd-dīn Muḥammad Turshīzī (d. ca. 1025-1027/1616-1618), dedicated to Bur-

hān II Nizām Shāh (999-1003/1590-1594), see IvASB 717 (add a reference to CHL II, 746). Beg.

ثناها همه ایزد پاک را، ثریا ده طارم پاک را،

3. (ff. 96v-101v). *Mi'rāju'l-khayāl*, an allegorical *mathnawī* poem by 'Alī Ridā Ardaqānī, with the *takhalluṣ* Tajallī (d. 1088/1677-1678). See RsBr, p. 49, EB 1138, R 738, Spr 575, etc., cf. IvASB 782. Beg.

در سرم دیگر همای عشق یار، ریخت طرح اشیان از خار خار،

4. (ff. 101v-106v). *Qaṣīdas* of Mu'izz Fiṭrat (Mu'izzu'd-dīn Muḥammad, d. 1106/1694-1695), who used also the *takhalluṣ* Mūsawī. Therefore another *qaṣīda*, on f. 105, must also belong to his authorship. See IvASB 806 and especially 807, where the same poem is mentioned, also IvC 276. Beg. (on the margin):

شبها ز سوز فاله زارم عجب مدار،

در کوش پنبه کر نهاد از صبح روزگار،

Beg. of the second poem (f. 105):

مدار چشم بر اسباب عالم فانی، بدست دیو مده خاتم سلیمانی،

5. (ff. 106v-110). *Khusraw-u Shīrīn* (usually called *Farhād-u Shīrīn*) by 'Urfī, a small fragment, cf. IvASB 685 (add RsBr, pp. 44, 47, 49). Beg. (on the margin):

خداوندا دام بی نور تنگست، دل من سنگ و کوه طور سنگست،

6. (ff. 110-112). Quotations from different poets and princes who composed verses.

7. (ff. 112-144). *Laylā wa Majnūn*. The well-known romantic *mathnawī* poem by Maktabī, composed in 895/1489-1490, see IvASB 640. Beg. as usual:

ای بر احدیت ز آغاز، خلق ازل و ابد هم آواز،

8. (ff. 144-147v). (*Ash'ār-i-Qudsī*). A few quotations from the minor poems of Muḥammad Jān Qudsī Mashhadī (d. sometime between 1055 and 1069/1645-1659), see IvASB 745.

9. (ff. 147v-150v). (*Ash'ār-Qāsim Mashhadī*). A few quotations from the poems of Mullā Qāsim Mashhadī with the *takhalluṣ* Qāsim, who is usually known as Qāsim Dīwāna (d. ca. 1136/1723-1724), see IvASB 845, IvC 288.

10. (ff. 150v-154v). *Ghazaliyyāt-i-Tanhā*. A few *ghazals* of 'Abdu'l-Laṭīf Khān Mūsawī, with the *takhalluṣ* Tanhā, cf. Spr 576.

According to Sarkhūsh (Spr 110), he was a nephew of Jalāl Asīr (d. 1049/1640), and was an official in the Panjāb. According to the *Safīnatu'sh-shu'arā'*, IvC 326, No. 641, he died in 1120/1708-1709. He is apparently different from another *Tanhā*, whose name was Muḥammad Sa'id, see IvASB 934, 943.

11. (ff. 154v-175). *Farhād-u Shīrīn*. The well-known romantic *mathnawī* poem by Waḥshī Bāfqī (d. 991-992/1583-1584), see IvASB 675. It is apparently incomplete. Beg. as usual:

الهي سينه ده اتش افروز، در آن سينه دلی واندل همه سوز،

12. (ff. 175-178). *Qadā wa qadar*. The well-known poem of Muḥammad-Qulī Salīm Ṭīhrānī (d. 1057/1647), see IvASB 748 (2). Beg. as usual (on the margin):

شنیدم روزی از خونا به نوشی، چو گل از پارۀ تن خرقه پوشی،

In addition to this *mathnawī* there are others by the same author:

13. (ff. 178-179v). *Ta'rīf-i-khar*. A satirical poem by Salīm, beg.

ساده دلی را ز پی راه دور، کشت خری چون خر عیسی ضرور،

14. (ff. 179v-181). *Ta'rīf-i-Kashmīr*, an eulogy on Shāhjahān and a laudatory description of Kashmīr, by the same Salīm. Here only an extract is given. See IvASB 748 (3). Beg. as usual:

سخن هر جاز صنع کردگار است، کواه پایی بر جا کوهسار است،

15. (ff. 181-182). *Mathnawī-i-hātim*. An extract from the poem which is usually called *Khar-dallāl*, also by Salīm, see IvASB 748 (1). Beg.

بسم الله الرحمن الرحيم، هست عصای ده طبع سلیم،

16. (ff. 182-183v). *Hajw-i-ḥamām-i-Shafī'ā-i-Athar*. A satire by Salīm on a contemporary poet, Shafī'ā, or Athar (cf. IvASB 823, IvC 280). Beg.

شبی چون بخت عشاق از سیاهی،

بمعنی صورت قهر الهی،

17. (ff. 183v-184). *Madḥ-u dhamm-i-asp*. A short extract from the satire on a horse, cf. IvASB 748 (7), beg.

بود در زیر رانم باد پائی، نه اسپي بلکه شوخ دلربائی،

18. (ff. 184-252v), *in margine*. Isolated poems from different poets, mostly of the XI/XVIIc.

19. (ff. 184v-252v). *Ghazaliyyāt-i-Ṣā'ib*. A selection from the well-known poems of Ṣā'ib, or Muḥammad 'Alī Iṣfahānī (d. 1088/1677-1678), see IvASB 783, IvC 274, 741-2, cf. above, No. 807.

20. (ff. 253-276v), *in margine*. *Qaṣā'id-i-'Urfī*. *Qaṣīdas* of 'Urfī, cf. above, 5. See IvASB 683.

21. (ff. 253-258). *Husn-u 'ishq*. A short story, in ornate prose, ascribed to the authorship of Mullā Tughrā (see above in this Catalogue, No. 789). This is most probably incorrect, as the work is not found in his *kullīyyāt*. Besides, its style is much simpler than in the authentic compositions of this author. See, however, R 850 where another copy is mentioned. Beg.

روایان اخبار و ناقلان اثار چنین روایت کنند که الغ

22. (ff. 258v-274v). *Husn-u 'ishq*. An allegorical story, by Ni'mat Khān 'Ālī (cf. above, No. 778), see IvASB 826 (3) and IvC 149 (add RsBr, pp. 47, 111), beg. as usual:

حدیث عشق شد زیب بیانم ' چو شمع افتاد ایش بر زبانم

23. (ff. 274v-276v). Two letters, one by Ṣā'ib (see above, 19), on the prohibition of wine (*dar qadaghan-i-shirāb*), and another, by Naṣīrā-i-Hamadānī (Muḥammad Naṣīr Imāmī, d. ca. 1030/1621), see IvC 140, about the glasses (*'aynak*), addressed to Shaykh Muḥammad-i-Khātūn.

24. (ff. 277v-315). *Mahmūd-u Ayāz*. The well-known *mathnawī* poem by Zulālī Khwānsārī (d. ca. 1025/1616), composed about 1024/1615, see IvASB 709-714 (add a reference to CHL II, 1154-6). It is apparently incomplete in this copy. Beg. as usual:

بنام آنکه محمودش ایاز است ' غمش بتخانه ناز و نیاز است

25. (ff. 315v-329v). Quotations from different poets. The last three leaves are left blank.

26. (ff. 330-336v). (*Risāla-i-rūh*). An allegorical theosophic story about the nature of the soul, the same as the one described in IvASB 1348 (1). Beg.

حمد بیهک خدای را سزااست که ریاض بدن را بآب روان الغ

27. (ff. 337-341v). Scraps, poetical and in prose, ff. 338v-339v are blank.

28. (ff. 342-378). *Waqā'ī-i-Haydarābād*, by 'Ālī, see above, in this Catalogue, No. 778.

29. (ff. 378v-384). Scrappy poetical quotations.

Copied towards the end of the xii/xviii c., as far as f. 315. The last portion of the MS. was written by different scribes, much later than the bulk of the volume. On f. 336v the scribe of this modern portion gives his name as Muḥammad 'Alī; on f. 378 another one calls himself Muḥammad Ḥusayn. There are two *'inwāns* (ff. 8v and 277v), both of mediocre quality. A few quotations and a *fihrist* on the fly-leaves at the beginning.

Ff. 384; S 9 × 5; 8 × 4; ll 12, within triple *jadwals*, in double column and another column in the margins. Coloured Or. pap., thickness 10=0,51 mm. Good, almost calligraphic Ind. nast., line 3 × 10 mm. Cond. tol. good; worm-eaten, slightly pasted. On f. 8 there are two seals.

VI. MUHAMMADAN THEOLOGY.

(a) *Commentaries on the Coran.*

817.

(تفسیر جزء سیم قرآن)

(Tafsīr-i-juz'-i-siyum-i-Qur'ān).

III 252.

The text of the last, 30th, *juz'* of the Coran, i.e. *sūras* LXXVIII-CXIV, with an interlinear Persian translation and glosses (ff. 1v-21), and a *tafsīr*, in Persian, on the same portion (ff. 22-68v). The name of the compiler, and the exact title of the *tafsīr* are not given. Beg. abruptly:

چون حضرت رسول دعوت آشکارا کرد و قرآن بر خلق خواند

At the end (ff. 69-84v) there are some more fragments of the Coran, also with an interlinear Persian translation.

Copied about the middle of the xiii/xix c. Many marginal notes. Ff. 73-84 are written on different paper.

Ff. 84; S 9,25 × 6,25; 8 × 4,25; ll 17, no *jadwals*. Or. pap., thickness 10=0,56 mm. Clear Ind. nast., line 4 × 12 mm. Cond. tol. good. Traces of moisture.

818.

(رساله در تجوید)

(Risāla dar tajwīd).

Ar. 1213b.

A treatise on the pronunciation of the text of the Coran, rules concerning its recitation, pauses, customary orthography, and the principal schools of 'readers.' It seems that the present copy is incomplete, as it begins abruptly with the instructions concerning the correct pronunciation of the letters, without any introduction or the usual preface. Moreover, there is no heading to the first *bāb*, although that of the second is found on f. 3v, of the third—on f. 7, etc. The last heading is that of the 11th *bāb* (f. 38)—در بیان اختلافات راویان. There are no *khātima* and colophon, so that it is probable that the MS. is also incomplete at the end. On the first leaf is written, in the upper corner: *Tuhfatu'l-qurrā'* (the handwriting is apparently the same as that of the bulk of the copy). It is difficult to determine whether this work is identical with Bl 34, as the name of the compiler is not given here. On ff. 37v-38 the author mentions his meeting with Muḥammad Zamān ar-Riḍawī and Muḥammad Riḍā Qārī, with whose help he was collating a copy of the Coran in Mekka. Beg.

الحمد لله بدانکه پیش از معرفت مختار ج دانستن اقسام دذدانه
از جمله لوازم ست النخ

Copied about 1140/1727-1728, as some items included in the same *majmū'a* are so dated.

Ff. 72; S 7,25 × 4,5; 5,75 × 2,75; ll 14, no *jadwals*. Or. pap., thickness 10=0,61 mm. Ind. nast., line 3,5 × 8 mm. Cond. fairly good. Slightly worm-eaten. CFW.

(b) *Tradition*.

819.

معارج النبوة

Ma'ārijū'n-nubuwwat.

A.J. 32.

The *second half* of the well-known compendium of the orthodox Sunnite tradition concerning the life of Muḥammad, by Mu'īnu'd-dīn b. Muḥammad al-Farāhī, surnamed Mu'īn al-Miskīn (d. 907/1501-1502). See IvASB 50-52 and IvC 11 (add references to CHL II, 1211 and Ed 190). It was commenced in 891/1486, and divided into a *muqaddima* and four *rukns*. The present copy contains only the last two *rukns*; the beg. of the *third*, on f. 1v, is rendered illegible; the *fourth rukn* begins on f. 116v:

رکن چهارم در ذکر هجرت آنحضرت از مکة متبرکه بمدینه النخ

Copied in the xi/xvii c.

Ff. 337; S 8,5 × 5; 6,75 × 3,25; ll 25, within *jadwals*. Brownish Or. pap., thickness 10=0,51 mm. Good Ind. nast., line 2,5 × 5 mm. Cond. tol. good; badly worm-eaten; badly pasted towards the end. Two bad vignettes, on ff. 1v and 116v.

820.

اشعة اللمعات فی شرح مشکوة

Ashi'atu'l-lama'āt fi sharḥi'l-Mishkāṭ.

A.J. 30.

The first two vols., bound together, of the famous Persian commentary on the *Mishkāṭu'l-maṣābīḥ*, composed in 737/1336 by Waliyyu'd-dīn Abū 'Abdī'l-lah Muḥammad b. 'Abdī'l-lah Khaṭīb Tabrizī, which is itself a commentary on an earlier work on Sunnite tradition, the *Maṣābīḥu's-sunnat*, of Ḥusayn b. Mas'ūd al-Farrā al-Baghawī (d. 510-516/1116-1122), see Brockelmann, I, 363-364. The commentator, 'Abdu'l-Haqq Dihlawī (d. ca. 1053/1643), completed it about 1045/1635-1636. See IvASB 997-1001. The present volume contains the first seven *kitābs* of the work. The first leaf is of more modern origin than

the bulk of the copy, and there are several leaves lost after it. Beg. as usual :

الحمد لله اكمل الحمد على كل حال وفي كل حين الخ

Dated (the end of correction, probably soon after completion of the copy) the 1st Sha'bān 1129/the 11th July 1717. Notes on the margins.

Ff. 694; S 13,75×8,5; 9,5×5; ll 27, within jādwal. Brownish Or. pap., thickness 10=0,53 mm. Ind. nast., line 4,5×11 mm. Cond. bad. Worm-eaten.

821.

The same.

A.J. 31.

The *third* and the *fourth* volumes, also bound together, of the same work, see No. 820. There is no note of the author concerning the revision as mentioned in IVASB 997 and R 14.

The *third* vol. begins, as usual, with *Kitābu'l-bay'* (f. 1v) :

کتاب البیع، بیع کاهی بمعنی عقد آید که اثر آن بر آمدن مال
است الخ

The *fourth* vol. begins with *Kitābu'l-ādāb* (f. 348v) :

کتاب الآداب، طیبی کفته ادب اسمی است که الخ

Dated the 10th Muḥarram 1091/the 11th Febr. 1680; transcribed at Aḥmad-ābād, by Sayyid Jīwan. Seals on f. 1 and at the end.

Ff. 735; S 10,5×6; 8,25×4; ll 25, within jādwal. Or. pap., thickness 10=0,49 mm. Ind. nast., line 3,5×9 mm. Cond. good. Slightly worm-eaten and pasted.

822.

(ترجمه چهل حدیث)

(Tarjuma-i-chihil ḥadīth).

R 51.

The original Arabic text with a Persian translation, and explanations, of 40 selected *ḥadīths*, concerning the spiritual advantages which may be gained by prayers and *dhikr*. The author calls himself Muḥammad b. Aḥmad al-Ghazālī (f. 10, l. 2). Beg. (f. 9v) :

بدان و نیک الله تعالى که این چهل حدیث است الخ

On ff. 1v-9v there are given the *sūras* of the Coran : the 58th, the 73rd, and a small portion of the 7th, with a Persian translation.

Copied towards the end of the xii/xviii c.

Ff. 27; S 9×4,75; 6,5×2,75; ll 9, within jādwal. Or. pap. Ind. nast., line 3,5×12 mm. Cond. bad. Slightly worm-eaten and badly pasted. A bad vignette.

823.

The same.

R 55.

Another copy of the same work, also containing the same *sūras* 58, 73, and part of the 7th (ff. 1v-9). A prayer on a fly-leaf at the end.

Copied towards the end of the xii/xviii c.

Ff. 27; S 7,25×4,5; 5,5×3; ll 9, no *jadwals*. Or. pap. Large Ind. nast., line 5×12 mm. Cond. bad. Paper is decaying, the lines have "cut through" it. Slightly worm-eaten, pasted. Seals on f. 1, dated 1145 A.H.

824.

روضۃ الحسینیة

Rauḍatu'l-Husayniyya.

III 270.

A large compilation of Shi'ite tradition dealing with the fate, sufferings, etc., of the Shi'ite Imams, the miracles performed by them, and other matters connected with this lore. It was composed by Muḥammed Husayn ash-Sharīf b. Muḥammed 'Alī Kirmānī (f. 2v), who dedicated his work to Fath-'Alī Shāh (1211-1250/1797-1834) (cf. f. 5). There are apparently no references to this work either in the *Kashfu'l-hujub*, or catalogues of Western libraries. The author mentions that he started the compilation of this book when over 50 years old (f. 2). On f. 1 there is a presentation note in his own handwriting :

'(... این کتاب مسمی بروضة الحسینیة را که از مولفات این رو سیاه است و از مصنفات این فقیر مفوض نمودم) ...)'

dated the 20th Rab. II 1246/ the 8th Oct. 1830 ; it may therefore be thought that the work was completed not long before this date.

The present book, which seems to be more the result of pious reflections than of learned research, contains very few references to its authorities. It is divided into 72 *majlises* and a *khātima* (the list of their headings is given on ff. 5-6). The following few specimens will give an idea of the contents of the book and will serve for the purpose of its identification :

(f. 6) مجلس اول ، در ایجاد نور پاک حضرت پیغمبر و بیان مولود

مسعود آن برگزیده الخ

(f. 18) مجلس سیم ، در مرابعت حضرت رسالت از حجة الوداع الخ

(f. 33v) مجلس ششم ، در بیان تولد جناب فاطمه زهرا الخ

- (f. 56v) مجلس دهم ، در واقعه جانسوز و قضیه غم اندوز رحلت زهرا
زهرا النخ
- (f. 128v) مجلس بیستم ، در عزیمت شاه شهید از مکه بکوفه النخ
- (f. 185v) مجلس سی ام ، در شهادت حبیب ابن مظاهر و زهیر بن
قیس و غلام سیاه ،
- (f. 231) مجلس چهلم ، در شهادت غم اندوز شاهزاده علی اکبر النخ
- (f. 282) مجلس پنجاهم ، در ورود اهل بیت رسالت بکوفه النخ
- (f. 330) مجلس شصتم ، در بیان مسجد رفتن و خطبه خواندن امام زین
العابدین النخ
- (f. 380) مجلس هفتادم ، در ذکر شهادت امام زمان موسی ابن
جعفر النخ
- (f. 389) مجلس هفتاد و نهم ، در بیان شهادت جانسوز امام مسموم
مظلوم النخ

The *khātima* (f. 397v) is apparently incomplete, or was left without final arrangement :

خاتمه کتاب در بیان نوادر معجزات و خوارق عادات و کرامات و احادیث

فضائل حضرات ائمه معصومین النخ

The chapter with this heading ends on f. 404v with a long Arabic poem, apparently unfinished, after which there are found many short *hikāyats* and *ḥadīths*, probably also intended for the *khātima* :

- (f. 405) حکایت جام ،
- (f. 407v) حکایت دعبل خزاعی و ورود آن بمرور النخ
- (f. 412v) حکایت شخص انصار و عاشقی آن النخ
- (f. 416v) حکایت امام محمد باقر و ظهور اعجاز آن شاه النخ
- (f. 419v) حکایت حبابه و البیسه و ام سلیم النخ
- (f. 442) حدیث ولادت صاحب الزمان النخ

etc ; all in the same strain. Beg.

سپاس و ستایش خدای راست که راست کیشان حجازی سبب
تألیف کتاب، اما بعد، غریق بحر عصیان و نادانی و سرکشته بادیه جرائم ...
ابن محمد علی کرمانی محمد حسین الشریف بررای صافی النخ

Copied apparently shortly before 1246/1830 (cf. above). A few notes on the margins. Presentation note on f. 1. Another, about this book's being *waqf*, by Karāmat 'Alī Husaynī Jaunpūrī, *mutawallī* of an unspecified *Imāmbāra*, dated apparently 1286/1869, invoking curses on those who may misappropriate it. Marks "*waqf*" on every page.

Ff. 488; S 11,25 × 7,25; 8,5 × 4,5; ll 24, no jādvals. Europ. pap., thickness 10=0,66 mm. Good Persian nast., line 3 × 8 mm. Cond. good; worm-eaten, paper is decaying. Seals on f. 1.

(c) *Fiqh*.

825.

مجموعه سلطانی

Majmū'a-i-Sulṭānī.

A.J. 57.

The well known collection of questions relating to legal practice and *fiqh* in general, compiled, as mentioned in the preface, by order of Maḥmūd of Ghazna. See IvASB 1046 and IvC 359, where references to other catalogues are given. Beg. as usual:

الحمد لله بدانکه این کتابیست در مسائل فقه در عبادات و نام
این کتاب مجموعه سلطانی نهاده شد که چون بزدکی حضرت سلطان
المشایخ و الاولیا محمود غزنوی را مهم پیش آمد النخ

Copied in the end of the xii/xviii c. Headings of chapters are omitted.

*Ff. 266v-358v; S 9,25 × 5,75; 7,5 × 3,5; ll 15, no jādvals. Or. pap., thickness 10=0,57 mm. Ind. nast., line 5 × 9 mm. Cond. tol. good. Worm-eaten in the beginning. Quotations on fly-leaves.

826.

(مجموعه)

(Majmū'a).

A.J. 22.

Two treatises on the rules of partition of inheritances. Several tables, with explanatory notes, are prefixed in the beginning of the volume.

1. (ff. 1-26). *Risāla-i-Irtiḍīyya*. A treatise on the partition of inheritances, completed in Ramaḍān 1226/Sept.-Oct. 1811 (cf. f. 26, where a chronogram for that date is given as منتخب مفید). In a separate preface, apparently of the editor, the work is ascribed to the authorship of Muḥammad Irtiḍā 'Alī Khān Gopāmawī, son of Muṣṭafā 'Alī Khān, who used the *takhalluṣes* Khūshnūd and Irtiḍā. He was born in 1198/1784, came from Northern India to Madras where he rose to the position of chief *qādī*; in 1268/1851-1852 he

retired and went to Mekka. See *Ishārat-i-Bīnīsh* (IvC 61, No. 31), and especially the *Gulzār-i-A'zam* (comp. 1269/1852-1853, lith. 1272/1855-1856, pp. 175-180), where the present work is also referred to (p. 177). The present copy was apparently transcribed from a lithographed edition, or from the copy prepared for it. Beg. of the editors' preface:

هذا صورة ما كتبه الغاضل السميع القمقام الخ

Beg. of the work itself (f. 2):

فرض عین است حمد ایزد پاک، اما بعد، این رساله ایست
موسومہ بفرائض ارتضیہ الخ

2. (ff. 27v-106v). *Tarjuma-i-Farā'id-i-Sirājiyya bā Fawā'id-i-Sharifiyya*. A Persian translation of the Arabic treatise on the partition of inheritances, according to the Hanafī law, by Sirāju'd-dīn Abū Ṭahir Muḥammad b. Muḥammad b. 'Abdī'r-Rashīd as-Sajāwandī, who wrote towards the end of the VI/XIIc., see Brockelmann, I, 378. The name of the translator is not mentioned. A Persian translation of the same work was lith. Calcutta, 1811. The words *Fawā'id-i-Sharifiyya*, in the heading above, do not apparently refer to a separate work. Beg.

جميع ستایش ثابت است مر خدایرا که گفته است رسول خدا
صلعم پیاموزید فرائض را الخ

An index to this work is added on ff. 106-106v.

Dated (f. 26) the 29th Muḥarram, and on f. 105v—the 23rd Rab. I 1259/the 1st March and the 23rd Apr. 1843, at Nūlūr, or Nellore, near Madras.

Ff. 106; S 11,5 × 7,25; 8,5 × 4,75; ll 17, within jadwals. Europ. pap., thickness 10=0,42 mm. Ind. nast., line 4 × 14 mm. Cond. good. Many marginal notes in the beginning.

827.

(مجموعه)

(Majmū'a).

III 238.

A collection of short works on Shi'ite theology, mostly belonging to the authorship of the famous Muḥammad Bāqir Majlisī.

1. (ff. 1v-32v). *Risāla dar riqā'*. A short treatise, by Muḥammad Taqī b. (Maqṣūd) 'Alī Majlisī (born 1003/1595, d. 1070/1659-1660, cf. IvC 381), dealing with the restrictions of marriages between relatives by adoption. This work is mentioned in the *Kashfu'l-ḥujub*, p. 260, No. 1410. Beg.

الحمد لله ... وبعد، چنین گوید احوج المر بوبین الی رحمة ربه

الغنی الخ

2. (ff. 33v-45v). *Risāla dar jawāz-i-ukhdh-i-māl-i-nawāṣib*. A short work on the permissibility of confiscation of the property of those (Muhammadans) who do not recognise the rights of 'Alī claimed by Shi'ites. The author's name does not appear in the text, but the work is mentioned (as *Aḥwāl-i-nawāṣib*) in the list, given in Pr, p. 59, of the works of Muḥammad Bāqir b. Muḥammad Taqī Majlisī Iṣfahānī (d. in 1110 or 1111/1698-1700). The title as above is given on f. 33, not in the text itself. Beg.

الحمد لله و سلام على عباده شيخ طوسي رضي الله عنه در

تهذيب النخ

3. (ff. 46-56v). *Farq miyān-i-ṣifāt-i-dhāt wa ṣifāt-i-fi'l*. A short treatise, by the same Muḥammad Bāqir Majlisī, on the attributes of the Deity. The title as above is given in the heading; the name of the author is not mentioned in the text, but the work is referred to in the list of Majlisī's compositions in Pr, p. 59. Beg.

الحمد لله و سلام على عباده اما بعد، بايد دانست كه صفات

مقدسه النخ

4. (ff. 57v-68v). *Risāla-i-bad'*. A note on the creation, etc., by the same Muḥammad Bāqir Majlisī, cf. *Kashfu'l-ḥujub*, p. 243, No. 1274. Beg.

الحمد لله و سلام على عباده چون در مسئله بدء نزاع عظيم ميان

علمای خاصه و عامه بهمر سیده النخ

5. (ff. 69v-78). *Risāla-i-jabr wa tafwīd*, also called *Risālat fi'l-jabr wa'l-ikhtiyār*, cf. Pr, p. 59; *Kashfu'l-ḥujub*, p. 252, No. 1329. A short treatise on the question of human free will, etc., by the same Muḥammad Bāqir Majlisī. Beg.

الحمد لله و سلام على عباده شيخ صدوق محمد بن بابويه قمي

رحمة الله عليه النخ

6. (ff. 78v-90). *Risāla dar sabab-i-shahādāt-i-Shahīd-i-Thānī*. A short account, perhaps by the same Muḥammad Bāqir Majlisī, of the circumstances of the death of a Shi'ite divine, Zaynu'd-dīn al-Āmilī, in Constantinople. Beg.

الحمد لله ... پس سبب شهادت با سعادت افضل علماء الاعلام النخ

7. (ff. 91-93). (*Risāla dar sabab-i-maraḡhā*). A short note on the retribution of sins inflicted upon mankind in the form of diseases. Neither the title of the note, nor the name of the author are given. Beg.

بدانکه روایت است از ابی عبد الله علیه السلام که گفت الخ

8. (ff. 93v-98). (*Su'ālāt*). Questions and replies concerning different religious matters.

9. (ff. 99-123). Prayers, in Shi'ite strain, intended for different occasions, glorifying the Imams and saints. On f. 109v there is *Du'ā-i-Mi'rāj*, and other prayers; on ff. 117v, etc., there are short religious stories; on ff. 121v-123 several magical formulas, against the Jinns.

Copied towards the end of 1252 (cf. f. 90) and in the beg. of 1253 A.H. The latest date (f. 121v) is the 25th Jum. I 1253/the 27th Aug. 1837 (cf. also f. 77v). A few additions on the margins.

Ff. 123; S 7,25 × 4,5; 5 × 2,5; ll 12, no jadvāls. Green coloured Orient. pap., thickness 10=0,51 mm. Ind. nast., line 3 × 9 mm. Cond. tol. good, but paper begins to crumble.

(d) 'Aqā'id.

828.

مفتاح الصلوة

Miftāhu's-ṣalāt.

A.J. 48.

The same treatise on the elementary prescriptions relating to ordinary Muhammedan prayer, as described in EIO 2587, IvASB 1039, and IvC 358. The name of the compiler is here also not mentioned, and the date of completion is given as in other copies, i.e. the last day of Dhī'l-hijja 1061/the 13th Dec. 1651. Beg. as in other known copies:

الحمد لله بدانکه (تا) نیک بخت کند ترا خدایتعالی که

دانستن فرض بر هر مکلف فرض است الخ

Dated: Shawwāl 1235/July-Aug. 1820. Scribe: Faṣīḡu'd-dīn. Marginal and interlinear notes on many folios and at the end.

Ff. 155; S 8,25 × 5,75; 6,25 × 3,25; ll 9, no jadvāls. Europ. pap., thickness 10=0,67 mm. Ind. nast., line 4 × 10 mm. Cond. good.

829.

(مجموعه)

(Majmū'a).

A.J. 55.

A collection of short treatises of theological contents, by different authors.

1. (ff. 1v-24v). (*Risāla-i-ziyārat-i-qubūr wa ghayruhu*). A short treatise dealing with different minor theological ques-

tions, by ‘Abdu’r-Rahmān b. ‘Abdi’r-Rahīm al-Harmī al-Fārsī al-Anṣārī ash-Shāfi’ī al-Ash‘arī an-Naqshbandī al-Qādirī. The treatise is called (on f. 1) *Radd-i-Wahhābiyya*, and is probably really directed against some principles of the Wahhābīs. The tract has been completed at Mekka, the 4th Muḥ. 1264/the 12th Dec. 1847 (f. 24v). Beg.

منت خدا برا که از غایت لطف و نهایت الطاف خالق بشر فرمود
اما بعد، چنین گوید اقل طلبه عبد الرحمان النج

2. (ff. 25v-38). (*Maktūb-i-shikāyat*). A short tract which, judging from the next item here (3), is apparently a kind of an appeal to the governor of Tonk (ٹونک, in Rajputana), cf. ff. 26, 39, concerning some difficulties caused to the author by the officials. It deals chiefly with religious questions, giving many Sufic references; as principal authority is quoted the *Balāghu’l-mubīn*, by Muḥammad (b.) Isma‘īl (Bukhārī), a *khalīfa* of apparently a local saint, Sayyid Aḥmad. The author does not give his own name plainly:—

التماس میکند بنده مسکین حزیں بی علم و عمل غریب الوطن مہجور
و محروم النج

As he is most probably identical with the person referred to in the next item, he may be one ‘Abdu’l-Karīm, a converted Hindu, who died shortly before 1258/1842 on his pilgrimage to Mekka (f. 39v). Beg.

حمد بی عدد و شکر بی حد مر ذات پاک خدائی ... راست ...
اما بعد، التماس میکند النج

3. (ff. 38-39v). *Dibācha*. A short note, written in 1258/1842, at Mekka, by ‘Abdu’l-‘Azīz b. ‘Abdi’l-Hakīm, apparently narrating the circumstances in which the preceding item was written. Beg.

الحمد لله وحده و الصلوة و السلام اما بعد، راقم این دیباچه فقیر
حقیر النج

4. (ff. 40-46v). *Mas’ala-i-mumāni‘at-i-ziyārat-i-qabr-i-Nabī*. A short tract, in the form of a commentary on some quotations, in Hindustani, from the writings of Muḥammad b. Isma‘īl Bukhārī (f. 44), referred to above, concerning the question of pilgrimage to the graves of saints. The comments are in Persian (beg. on f. 41). The exact name of the commentator is not

mentioned. In the heading he is apparently called *Sharafu'l-Mulk* (سرف الملک, f. 40). Beg.

این اوراق در رد مسئله ممانعت زیارت قبر نبی اکرم قوله، اور
تیسری بات یہ کہ بعضی کام تعظیم کی (f 41) کلام این قابل ملاحظہ
کردہ شود کہ وی النج

Copied towards the end of the xiii/xix c. A few marginal notes.

Ff. 46; S 9,25×6,5; 6,5×4; ll 12, no *jadwals*. Europ. pap., thickness 10=0,62 mm. Ind. nast. and *shikasta*, line 4×9 mm. Cond. good. Seal of *Dārāb Jang* (he is mentioned in the text of the 1st item).

830.

(رسالہ در فرشتہا)

(*Risāla dar firishtahā*).

Ar. 854a.

A short note on angels, and some eschatological beliefs of Muhammadanism. According to a note at the beginning, it was specially translated from Arabic, for the convenience of readers who do not know that language. On the first leaf the title of the treatise is given as '*Aqā'id-i-Fārsī*', and the work is ascribed to 'Abdu'l-Ḥaqq Dihlawī (d. ca. 1053/1643). This seems entirely imaginary; the note also has nothing to do with the well known *Takmilu'l-īmān*, of that author, dealing with similar matters (cf. IvASB 1078). The name of the compiler is not mentioned in the text. Beg.

بنام خدای مہربان بخشاینده، حقیقتہای چیزہا در نفس النج

Copied about the middle of the xii/xviii c.

Ff. 4; S 6,75×4,5; 5×2,25; ll 17, no *jadwals*. Or. pap. thickness 5=0,28 mm. Ind. nast. line 4×9 mm. Cond. tol. good. Worm-eaten. CFW 1825.

831.

(رسالہ محمد حسین کرمانی)

(*Risāla-i-Muḥammad Ḥusayn Kirmānī*).

III 188.

A controversial treatise defending the correctness of the beliefs of the famous Shi'ite divine, Aḥmad b. Zayni'd-dīn Ibrāhīm b. Ṣaḥur b. Ibrāhīm b. Dāghir b. Rāshid al-Aḥsā'i (f. 21). He lived in Yazd and Kirmān, then came to Tīhrān, in the reign of Fath-'Alī-Shāh Qājār (1211-1250/1797-1834); then went to Mashhad, and Mesopotamia, was accused of heresy, and died on his pilgrimage to Mekka in 1240/1824-1825 (see f. 80, where the date is given as ۱۲۴۰ سنہ). The author, his follower, Muḥammad Ḥusayn b. 'Alī Akbar Kirmānī, surnamed Muḥiṭ (f. 5v), wrote this book apparently very shortly after Aḥsā'i's death; judging from the terms in which he mentions Fath-'Alī-Shāh, the work must

have been compiled within the latter's reign, i.e. before 1250/1834 (cf. f. 35v). The treatise is written in stilted florid language; it contains a laudatory biography of Aḥsā'ī (ff. 21-80), and the second half of the book is devoted to the different subtleties of theology in which Aḥsā'ī deviated from the opinions of the majority of the Shi'ite clergy. The author mentions that he originally wrote this book in Arabic (f. 5), but had rewritten it in Persian in order to facilitate its use by those not strong in Arabic. Unfortunately, he does not give the exact title or the date of composition of his treatise. On f. 1 it would appear that the title is *Dalilu'l-mutahayyirīn*, which seems a quite probable one. The work gives much interesting information about the life of the Persian clergy at the period. Beg.

سپاس افزون از حیز و هم قیاس، و خارج از حوصله ادراک النح

Dated the 4th Sha'bān 1262/the 28th July 1846; transcribed by 'Abdu'l-barr, or Abū'l-Ḥasan Isfahānī, an inhabitant of Karbalā. On f. 1 there are seals and notes, dated 1263 and 1264 A.H.

Ff. 152; S 8,5×6; 6×3,5; ll 17, no jadwals. Europ. pap., thickness 10=0,61 mm. Persian nast., line 3,5×9 mm. Cond. good. A few notes and corrections on the margins.

832.

(رساله در عقائد شیعیه)

(Risāla dar 'aqā'id-i-Shī'iyya).

III 267.

A short *risāla*, containing replies by Aḥmad b. Isma'il Khurāsānī (f. 2v) to some questions, addressed to him, concerning the pilgrimage to Shi'ite holy places, etc. The author does not mention the date of composition or the title of his work, and apparently never refers to his authorities. Judging from his style, he must be a quite modern writer. Beg.

الحمد لله الذي جل و علا عن نسب الامكان اما بعد ، ميكويد

فقير محتاج برحمة رب النح

The tract is not divided into *bābs*, or *faṣls*. Notes on the margins.

Copied about the middle of the xiii/xix c.

Ff. 13; S 5,75×3,75; 4,25×2,25; ll 16, no jadwals. Europ. pap., thickness 10=0,72 mm. Persian nast., line 3×7 mm. Cond. tol. good. There are lacunas in the middle.

833.

(مجموعه)

(Majmū'a).

III 266.

A collection of works of religious and Sufic contents, mostly fragmentary.

1. (ff. 1-18). (*Risāla-i-dah mas'ala*). An incomplete copy of a short tract, dealing with 10 questions concerning different subjects such as creation, revelation, Muḥammad's *mi'rāj*, etc., and giving replies to them, in Sufic strain. The author, who is at the same time the scribe (قد فرغت من تحریر و تکتیب هذه الرسالة), is Muḥammad Ḥusayn b. Muḥammad Kāzīm al-Khurāsānī, who wrote in 1240/1824. The tract opens with the sixth question:

مسئله ششم در باب فرشته و حقیقت آن که جوهریست و آن بطرفه
العینی هزار ساله راه میرود الخ

The first reply is found on f. 2v:

جواب اول در آنکه مقصود از آفرینش که آنرا باعث و سبب الخ

2. (ff. 18v-42v). *Tanbīhāt-i-radd bar Šūfiyya*, called in the colophon *Risāla dar bayān-i-jamā'at-i-abāḥāt*. A short tract, divided into *tanbīhs*, refuting the principles of Sufic doctrine. The author does not mention his own name, but as the copy is transcribed by the same hand as the preceding treatise, at about the same time, it is probable that it may be due to the same author. Beg.

امام الانام حجة الاسلام محمد بن محمد الغزالي کوید
بدانکه کمراهان در اصول دین و قواعد شریعة بسیار اند الخ

3. (ff. 43v-45). Scraps, apparently of magical contents.

4. (ff. 46-59). *Gulshan-i-rāz*, fragment of this well known poem, see Iv ASB 553, IvC 461, and further on, No. 854, corresponding to f. 1v, bottom, to f. 12v, l. 4 of IvC 461(1).

The first two items are dated the 12th and the 28th Rab. I 1240/the 4th and the 20th Nov. 1824. Scribe, as mentioned above, Muḥammad Ḥusayn b. Muḥammad Kāzīm al-Khurāsānī. The 4th item is written by a different hand.

Ff. 59; S 6 x 4; 4,25 x 2,25; ll 14, no jadwals. Europ. pap., thickness 10=0,67 mm. Persian nast, line 3 x 6 mm. Cond. tol. good. Worm-eaten.

(e) *Prayers and religious miscellanies.*

834.

زبدة الدعوات

Zubdatu'd-da'wāt.

Ar. 336.

A treatise on prayers, in Shi'ite strain. The name of the author and the date of composition are not mentioned. The title is given on f. 3v, penultimate line. It is divided into a *muqaddima* (f. 4), 4 *faṣls*, and a *khātima* (*faṣls*: I on f. 6; II on f. 24; III on f. 72v; IV on f. 97); the heading of the *khātima* does not

appear. On the margins there are numerous additional prayers, and also notes, some written by a different hand.

On ff. 1v-3 there is an independent prayer, in Arabic. On ff. 103-111 there are additional prayers of magic contents, with specimens of different *khutbas*.

The work begins on f. 3 :

يا حبيب صفوة المتقين نحمدك و نشكرک و يا مجيب دعوة الخ

Dated (f. 103) the 13th Muḥarram 1065/the 23rd Nov. 1654; transcribed by Muḥammad Bāqir b. Muḥammad Ḥusayn Ṭāliqānī. Notes on the fly-leaves; seals of Tipu Sultan, Muḥammad 'Askarī Ḥusaynī (dated 1115/1703-1704), etc.

Ff. 111; S 10×5,25; 6,75×3; ll 18, no *jadwals* Or. pap. thickness 10=0,56 mm. Good Ind. nast., line 4,5×9 mm. Cond. rather bad, badly worm-eaten and pasted over. CFW.

835.

مقباس المصابيح

Miqbāsu'l-maṣābiḥ.

III 208.

A collection of Shi'ite prayers, attributed to the authorship of the Imams, explained in Persian. It is an extract from the voluminous Shi'ite theological encyclopædia, the *Bihāru'l-anwār*, of Muḥammad Bāqir b. Muḥammad Taqī Majlisī (d. ca. 1110/1698-1699), prepared by the author himself (cf. ff. 1v and 2). It is dedicated to Shāh Sulaymān Ṣafawī (1077-1105/1667-1694), cf. f. 3v. The work is divided into 10 *faṣls* which are subdivided into numerous minor sections. See R 20. Beg.

الحمد لله الذي جعل الصلوة للمؤمنين معراجاً إلى الخ

Dated the 20th Shawwāl 1156/the 7th Dec. 1743.

Ff. 236; S 7×4,25; 5,25×2,75; ll 14, within *jadwals*. Or. pap., thickness 10=0,32 mm. Ind. nast., line 3×7 mm. Cond. tol. good.

836.

(مجموعه)

(Majmū'a).

Ar. 1244.

A collection of prayers, charms (*ta'wīdh*), magic formulas, etc., with detailed Persian explanations. The name of the compiler is not mentioned. It is apparently a kind of a *bayāḍ*, album of extracts of this kind rather than an independent work. The first and the last items begin and end abruptly, and it is impossible to find how much has been lost at each end.

Copied in the beg. of the xii/xviii c.

Ff. 137; S 5,5×3; 4,25×1,75; ll 13, within coloured *jadwals*. Or. pap., thickness 10=0,68 mm. Good Ind. nast., line 3,5×5,5 mm. Cond. fairly good. CFW.

837.

(مجموعه)

(Majmū'a).

III 255.

Two short religious legends :

1. (ff. 1v-9v). *Mi'rāj-nāma*. The story of Muḥammad's Mi'rāj. The name of the author and the date of composition are not mentioned. Beg.

الحمد لله (sic) ... بدانکه معراجنامه سید کائنات و خلاصه موجودات الهی

2. (ff. 9v-14). *Tawallud-nāma*. In the beginning of the paper it is called *Āfarīnīsh-i-ṣifāt-i-Muḥammad*. It is the legend of the birth of Muḥammad. Beg.

افرینش صفت محمد مصطفی رسول الله ... در روایت آورده اند

که خواستن خدیجه الهی

Dated the 14th Shawwāl 1134/the 28th July 1722; the proprietor, most probably the copyist himself, calls himself S. Chānd b. Hāshim Jīw of Hūglī. A few marginal notes, and one on f. 14v.

Ff. 14; S 9,25 × 6,5; 6,75 × 3,5; ll 15, no jādvals. Or. pap., thickness 10=0,53 mm. Ind. shikasta-nast., line 3,5 × 10 mm. Cond. bad; worm-eaten.

838.

(مجموعه)

(Majmū'a).

Ar. 1003.

A few works of a devotional character, and a glossary of poetical terms at the end.

1. (ff. 1v-2). *Isnād-i-du'ā-i-mu'azzam*. A versified note on the spiritual advantages of the prayer called *Du'ā-i-mu'azzam*, by Miskīn Taqī; it is impossible to identify this Taqī with any of a dozen of this name mentioned in the *tadhkiras*. Beg.

سپاس بی قیاس آن بادشاه را،

که پیدا کرده از نابود ما را،

2. (ff. 2v-6v). *Du'ā-i-Suryānī*, with a versified translation, cf. IVASB 1323 (5). The well-known religious poem in Arabic, with a detailed Persian paraphrase. Beg. as usual:

اَنَا الْمَوْجُودُ فَاطْلُبْنِي تَجِدْنِي، الهی

Beg. of the Persian translation :

منم موجود ای طالب کجائی، چرا در حضرت ما می نیائی،

3. (ff. 6v-8). *Du'ā-i-mughnī*. A prayer in Arabic, with a Persian introduction. The prayer is ascribed to the legendary saint, Uways Qaranī. Beg.

این دعاء از حضرت خواجه اویس قرنی است الخ

4. (f. 8v). A fragment of a prayer.

5. (ff. 9-12v). (*Farhang*). A list of Persian and Arabic words. At the top of f. 9 is written that this is *Farhang-i-Hāfiẓ*, but this may be incorrect. The words are grouped under subjects. Beg.

باب اول در صفت موسی، مقعه، مچعه، الخ

The first part, up to f. 8, was copied in the beg. of the xii/xviii c., the end—much later, on different paper, by a different hand. Many notes on the margins. A note on f. 1, dated 1193 A.H.

Ff. 12; S 8,75×5,25; 7,25×3,5; ll 17, no jādvals. Or. pap. Ind. nast., line 4×9 mm. Cond. fairly good. Traces of moisture. CFW.

839.

(رساله ادعیه)

(*Risāla-i-ad'īya*).

Ar. 1207.

A detailed treatise on prayers suitable for every occasion in daily life. The exact title, the name of the compiler, and the date of composition are not mentioned. The book is incomplete at the end; it may have been written any time before the middle of the XII/XVIIIc., which is the date of the copy. The prayers are only those prescribed to every Muslim, and there is nothing particular in the work to connect it with some definite Sufic order as is often found in compilations of this kind. Beg.

الحمد لله ... قال الشيخ بدانکه طریق شیوخ سلف رضوان الله علیهم الخ

Copied about the middle of the xii/xviii c. The last three leaves are written by different hand.

Ff. 286; S 7,25×4,5; 4,75×2,5; ll 15, no jādvals. Or. pap., thickness 10=0,53 mm. Good Ind. nast., line 3,5×6,5 mm. Cond. good. CFW.

840.

(مجموعه)

(*Majmū'a*).

Ar. 670.

A collection of short works and scraps chiefly dealing with prayers. They are mostly Shi'ite in spirit.

1. (ff. 1-10). (*Risāla dar khawāṣṣ-i-asmā*) or (*Isnād-i-nuwad-u nuh nām*). A short work on the peculiar effects of the

invocation of this or that epithet of God. The name of the author, the title, and the date of composition are not mentioned. Beg.

روایت میکند شیخ ابو الحسن بن الحسن بابویه از شیخ جعفر النخ

2. (ff. 10v-12). *Fāl-nāma*. A short work on fortune-telling, in verse, composed for Hārūnu'r-Rashīd (170-193/786-809), and versified by Muḥammad b. Mas'ūd. Beg.

الحمد لله ... بدان اسعدك الله في الدارين که این فالنامه مبارک النخ

3. (ff. 12-15). (*Sharḥ-i-du'ā-i-Nādi 'Aliyyan*). An explanation of the well-known Shi'ite prayer "Appeal to 'Alī," and other similar matters. Beg.

ناد علیا من انفس افضل المتأخرین النخ

4. (ff. 15-16v). *Kitāb-i-ghālīb wa maghlūb*. A short treatise on cabbalistic doctrines, ascribed to the authorship of Aristotle who composed it for Alexander. See also above, No. 787 (1). Beg.

الحمد لله ... اما بعد بدانکه این کتاب غالب و مغلوب است النخ

5. (ff. 17-20v). Stories and anecdotes, in Sufic strain.

6. (ff. 21-22v). (*Risāla dar sā'at-i-sa'ādat*). A note, or a fragment of a larger work, on auspicious hours. It is in verse, with a short prose preface. Beg.

اگر خواهی که ساعت نیک و بد را بدانی النخ

7. (ff. 23-24). *Ash'ār-i-Thānā'ī*. A few quotations from Ḥusayn Thānā'ī (d. 996/1588), see IvASB 680, beg. with the usual first *ghazal*. At the end there are quotations from some other poets.

8. (ff. 24v-25). (*Fāl-nāma-i-ḥurūf*). A note on the mystic meaning of the letters of the alphabet.

9. (ff. 25v-26). *Tariq-i-dānistān-i-rijālu'l-ghayb*. On the methods of recognition of the invisible guardians of the world.

10. (ff. 26-31v). Miscellanies: on the peculiarities of the Coranic verse II, 256 (*āyatu'l-kursī*); a quotation from the *Faṣḥu'l-khiṭāb* (see IvASB 1218); a note on the omens to be drawn from noticing the new moon,*etc.

Copied about the middle of the xii/xviii c. A few notes on the margins.

Ff. 31; S 8,5×6; 6×4, ll 17, within *jadwals*. Brownish Or. pap., thickness 10=0,62 mm. Ind. nast., line 3,5×9 mm. Cond. fairly good. Slightly worm-eaten and pasted. CFW.

841.

دعا و دفع دشمن

Du'ā-i-daf'-i-dushman.

Ar. 1240.

A prayer, in Arabic, which helps to overcome the enemy. There is a lengthy Persian explanatory introduction, beginning:

برای دفع دشمنان و حسودان و مقبوزی اعدا النعم

Copied about the middle of the xii/xviii c.

Ff. 9; S 5×3,5; 3,25×2,25; ll 7, no jadvāls. Brownish Or. pap. Ind. nast. and shikasta. Cond. tol. good, worm-eaten. CFW 1825.

842.

(مجموعه)

(Majmū'a).

R 59.

A scrap book, chiefly containing prayers and fragments of the Coran:

1. (ff. 1-2v). Prayers; a few poetical quotations, in Persian.
2. (ff. 3-18v). Prayers, in Arabic. On f. 3, top, they are called an extract from the *Jawāhir-i-khamsa* (cf. No. 860 here).
3. (ff. 18v-24v). A *qaṣīda*, in Arabic. At the end there are several Persian poetical quotations.
4. (ff. 25v-177). Several *sūras* from the Coran (36, 71, 78, 56, 67, 48, 73, 62, 55, 18, 12, 44), as well as the beginnings of different other *sūras*.
5. (ff. 177-214v). Prayers, with explanations, in Persian, regarding the most different occasions in life.
6. (ff. 215-217v). *Munājāt*, in Persian.
7. (ff. 218-275v). Scraps, in Persian and Arabic, of religious contents, chiefly prayers, *munājāt*, stray poetical quotations, etc.

This scrap book was probably intended as a sort of 'religious album,' and the entries are made by different hands.

Copied about the end of the xii/xviii c.

Ff. 275; S 4,5×3,25; 2,75×1,75; ll 7-9, etc., no jadvāls. Or. pap. Ind. nast., different hands. Cond. not good, worm-eaten and pasted.

843.

(مجموعه)

(Majmū'a).

M 133a.

A collection of prayers; invocations to 'Abdu'l-Qādir Jilāni (f. 12v); *Fath-nāma*, etc. (f. 14v); *Ganju'l-'arsh* (sic), cf. further on, Nos. 849 (10) and 852 (f. 17v); *Ṣifatu'n-Nabī* (f. 52); *Du'ā-i-Rijālu'l-ghayb*, with tables, etc. (f. 65); 'names' of God (f. 76); *Durūd-i-mu'azzam* (f. 80v); 'names' of God, Prophet, Imams,

etc. (f. 83), and many other minor prayers, invocations, etc. Notes on fly-leaves.

Copied ca. 1194/1780, which is mentioned on f. 51v. *Fihrist* on-f. 1v.

Ff. 94; S 5×3,25; 4,25×2,25; ll 9, no *jadwals*. Or. pap., thickness 10=0,57. Good Ind. nast., line 3,5×12; 4×7. Cond. tol. good. Pasted. CFW.

844.

(مجموعه)

(Majmū'a).

M 133d.

A large collection of extracts from various standard books on prayer, with Persian explanations, all in a Shi'ite spirit. There are many extracts from works on Shi'ite tradition, from the Coran, usually with interlinear Persian translation, etc. The collection seems, however, to be an irregular mass of notes, and not a systematic compilation. Many scrappy notes and quotations on fly-leaves and spare pages.

Copied towards the end of the xii/xviii c.

Ff. 250; S 6,25×4; 4,75×2,5; ll 8, no *jadwals*. Or. pap., thickness 10=0,47 mm. Ind. nast., line 6×11 mm. Cond. tol. good. Pasted. CFW.

845.

(مجموعه)

(Majmū'a).

M 133e.

A collection of prayers, ordinary and magical (towards the end), explanations of the effects of the recitation of different Coran verses, etc. Towards the end there are numerous magic squares and other drawings.

Copied towards the end of the xii/xviii c.

Ff. 38; S 7,75×4,25; 5,5×2,75; ll 9, within *jadwals* (no *jadwals* after f. 15). Or. pap., thickness 10=0,36 mm. Ind. nast., different hands, line 3×8 mm. Cond. tol. good. Pasted. CFW.

846.

(مجموعه)

(Majmū'a).

M 133b.

A collection of prayers and scrappy notes of religious contents (ff. 1-8v); the bulk of the volume is occupied with instructions concerning the recitation of, and appropriate prayers connected with, different *sūras* of the Coran, such as *Yasīn*, *Innā fataḥnā*, *Muzammil*, etc. At the end there are the usual invocations containing the 'names' of God. Occasionally the name of Bahā'u'd-dīn Naqshband is referred to (cf. f. 51). Notes on the fly-leaves.

Copied towards the end of the xii/xviii c.

Ff. 78; S 6,25×4; 4,5×2,5; ll 10, no *jadwals*. Or. pap., thickness 10=0,78 mm. Good Ind. nast., line 3×9 mm. Cond. tol. good. Worm-eaten and pasted. CFW.

847.

(مجموعه)

(Majmū'a).

M 133c.

A scrap-book, containing fragments of prayers, poems, notes of magical contents, a short work on the interpretation of dreams (ff. 57v-64v), in twelve *bābs*, ascribed to Joseph; extracts from the Coran, *Du'ā-i-Suryānī* (ff. 101-108), etc.

Copied towards the end of the xii/xviii c.

Ff. 190; S 5,5 x 3; different numbers of lines, different handwritings, different papers. Cond. tol. good. Pasted. CFW.

848.

(مجموعه)

(Majmū'a).

Ar. 863.

Two short compositions of religious contents, probably written sometime during Tīpū Sultān's rule:

1. (ff. 1v-8v). (*Khawāṣṣ-i-āya-i-fatḥ*). A short commentary, in two *faṣls*, on the much used Coranic verse, LXI, 13. The name of the compiler is not mentioned. It is the same work as IvASB 949(6). Beg.

نصر من الله فتح قريب ، ... خواص این چند آیات کلام الله الخ

2. (ff. 9v-12v). (*Risāla-i-ḥurūf-i-muqatta'āt*). A short work on the mystical meaning of the single letters found at the beginnings of some *sūras* of the Coran. It is the same as IvASB 949(7). Beg.

امیر المؤمنین علی کرم الله وجهه فرمود که الخ

Copied towards the beg. of the xiii/xix c.

Ff. 12; S 6,5 x 4,25; 4,5 x 2,5; ll 11-9, no *jadwals*. Europ. pap., thickness 10=0,64 mm. Ind. nast., line 3 x 9 mm. Cond. good. CFW.

849.

(مجموعه)

(Majmū'a).

R 40.

A collection of prayers, fragments of the *Qur'ān*, charms, magical formulas, etc., written by different hands.

1. (ff. 1v-3). A prayer; a quotation from some *munājāt*, in *Hindustani*, and another prayer.

2. (ff. 4-5). *Nūr-nāma*, a prayer.

3. (ff. 6-7). Some charms with their explanations, in *Persian*; ff. 7v-12 are left blank.

4. (ff. 12v-31v). *Sūras* of the Coran: the 36th, 48th, 78th, 56th, 72nd and 73rd, with occasional marginal explanations in *Persian*.

5. (ff. 31v-35v). Several prayers, in *Arabic*. On ff. 33v-35v there is an interesting *bāzūband*, in *Persian*, containing different incantations.

6. (ff. 36-70). *Sūras* of the *Coran*: 55th, 12th, 19th, 18th.

7. (ff. 70v-71v). Charms (*ta'wīdh*).

8. (ff. 71v-77v). *Nūr-nāma*, a prayer, ascribed to Muḥammad.

9. (ff. 77v-81). *Tāj-nāma*. Another similar prayer, with Persian explanations, also ascribed to the authorship of Muḥammad.

10. (ff. 81-87v). *Ganju'l-'arsh* (sic). The prayer which is written around the throne of God.

11. (ff. 87v-96). *Du'ā-i-Suryānī*. The same religious poem, in *Arabic*, with a Persian versified translation as mentioned here under Nos. 838 (2) and 847. Beg. as usual:

انا الموجود ناظربني تجدني ، النخ

Beg. of the Persian paraphrase, also as usual:

منم موجود ای طالب کجائی ، النخ

12. (ff. 96v-101v). *Sharḥ-i-Du'ā-i-al-Ḥamd*. Explanations of another prayer ascribed to the authorship of Muḥammad.

13. (ff. 101v-105). *Du'ā-i-nuwad-u nuh nām*. Incantations connected with the 99 magic names of Allah.

14. (ff. 105-107v). *Nuwad-u nuh nām-i-Pīr-i-dastgīr*. 99 laudatory epithets of 'Abdu'l-Qādir Jilānī.

15. (ff. 107v-109v). *Qaṣīda-i-Ghawthi'th-thaqalayn*. The *qaṣīda*, ascribed to the authorship of 'Abdu'l-Qādir Jilānī, with a Persian introduction. Beg. of the *qaṣīda*, on f. 108v, as usual:

سقاني الخب كاسات الوصال ، النخ

16. (ff. 111v-117). *Sūra* 37 of the *Coran* (ff. 110-111 are left blank).

Copied about the beginning of the xiii/xix c., different hands. A few marginal notes.

Ff. 117; S 9,75×5,75; 6,75×4; ll 10, within jādvals. Or. pap., thickness 10=1,13 mm. Coarse Ind. nast., line about 4,5×10 mm. Cond. not good, badly pasted.

850.

(مجموعه)

(Majmū'a).

R 58.

A scrap book containing chiefly fragments of prayers, *Coranic* verses, and notes of religious contents.

1. (ff. 1-12v). Magical prescriptions, charms, prayers.

2. (ff. 13-24, and 31-38v). *Sūras* of the Coran, beg. on f. 31:—the 36th, 48th, 56th, 78th, 68th. Ff. 72-73v belong apparently also to the same fragment.

3. (ff. 24v-26v). Scrappy notes, in *Persian*.

4. (ff. 27-30v, continued on ff. 39-43). Sufico-didactic stories connected with various prayers, etc.

5. (ff. 43v-69, 71v-76v). A prayer, a few fragments of the Coran, Persian *munājāt*, fragments of prayers. Ff. 69v-71, and a few others are blank.

Copied apparently about the beg. of the xiii/xix c. Some parts are of earlier origin than others. Different handwriting.

Ff. 76; S 5×3; ll 9-11, no *jadwals*. Or. pap. Ind. nast., different hands. Cond. bad. Worm-eaten and pasted.

851.

(شرح ادعية)

(Sharḥ-i-ad'iya).

Ar. 706.

A Persian commentary on a collection of Shi'ite prayers, taken from the *Ṣaḥīfa-i-kāmila* and other works. The book begins abruptly, with the first of these prayers, and there is no information as to the date of composition, the name of the author, and the exact title of the work. Beg.

دعا در حمد الهی، شرح سایر ادعیه صحیفه کامله غیر ملحقات ...
الحمد لله الاول، ستایش مرخدائی را الخ

Copied about the beg. of the xiii/xix c.

Ff. 315; S 8,25×5; 5,75×2,75; ll 15, no *jadwals*. Europ. pap., thickness 10=0,46 mm. Ind. nast., line 3,5×8 mm. Cond. good. Slightly worm-eaten. CFW. A seal on f. 1.

852.

(مجموعه)

(Majmū'a).

Ar. 1248.

A scrap book containing different prayers and fragments of religious contents, in Arabic and Persian. The largest of them is a prayer called كنج العرش دعای، see Nos. 843 and 849 (10). There are also magical tables with explanatory notes, etc.

Copied about the beg. of the xiii/xix c.

Ff. 62; S 4,5×2,75; 3,75×2; ll 9-10. Or. pap. Ind. nast. Cond. very bad. Paper is crumbling. CFW.

853.

(مجموعه)

(Majmū'a).

Ar. 1227.

A booklet containing a few extracts from the Coran, a few prayers, and explanations, in Persian, as to the spiritual advantages to be gained by their recitation.

Copied about the beg. of the xiii/xix c.

Fi. 44; S 6,25×4; 4,5×2,75; ll 7, no jadvāls. Or. paper, thickness 10=0,61 mm. Ind. bold nast., line 9×17 mm. Cond. not good. Worm-eaten. CFW.

VI. SUFISM.

854.

گلشن راز

Gulshan-i-rāz.

A.J. 43.

The famous versified exposition of Sufic theosophical theories, by Sa'du'd-dīn Maḥmūd Shabistārī (d. about 720/1320), see IvASB 553; IvC 461(1); here Nos. 833 (4) and 876 (18). Add references to CHL I, 968; RsBr, p. 101. Beg. as usual:

بنام آنک جان را فکرت آموخت

جراغ دل بذور جان بر افروخت

Copied in the beg. of the xi/xvii c.

Ff. 38; S 9,5×5,25; 5,5×2,5; ll 14, within coloured jadvāls. Or. pap., coloured margins. Thickness 10=0,83 mm. Good Ind. nast., line 2,5×10 mm. Cond. fairly good. Slightly worm-eaten. Bad vignette. A seal at the end.

855.

مکتوبات احمد منیری

Maktūbāt-i-Aḥmad Munyarī.

III 202.

The second collection of the Sufic letters of Sharafu'd-dīn Aḥmad b. Yaḥyā Munyarī (d. 782/1380-1381), see IvASB 1205-1206. It was prepared in 769/1367-1368, by his disciple, Zayn Badr 'Arabī. A peculiar feature of the present copy is that it contains not 151 letters, as usual, but 208; their index is given here on ff. 3v-8v. Beg. as usual:

الحمد لله الذي وقف للمشايع (sic) بكشف ما يجوز بين (sic)

الاسرار الخ

Dated the 11th Ramaḍān 1263/the 23rd Aug. 1847; transcribed by Muḥammad Bakhsh.

Ff. 283; S 10×6,5; 8×4; ll 17, no jadvāls. Or. pap., thickness 10=0,63 mm. Ind. nast., line 4×12 mm. Cond. rather bad. Worm-eaten, especially the first half.

856.

خزانة جلالی

Khazāna-i-Jalālī.

Ar. 646.

A portion of the *Khazāna-i-Jalālī*, or *Khazāna-i-Jalālīyya*, or *Khazāna-i-fawā'id-i-Jalālī*, as it is variously styled, cf. R 85,1058, or the *Sawāṭi'u'l-anwār*, EIO 654 (22), etc. It is a detailed account of the teachings of the famous mediæval Sufic saint of

India, Sayyid Abū 'Abdī'l-lah Jalālu'd-dīn Ḥusayn b. Aḥmad Husaynī Bukhārī, surnamed Makhdūm-i-Jahāniyān (d. the 10th Dhū'l-hijja 785/the 3rd Febr. 1384, cf. EIO 647, No. 157). This work is quite different from IvASB 1209 and 1210, and also from EIO 2561. Its author calls himself (cf. ff. 12v, 46v, etc.), Abū'l-Faḍl b. Diyā' 'Abbāsī. The work must have been written before the death of Jalālu'd-dīn, because the author, who was his disciple, mentions him invariably in terms implying his being still alive at the time of writing, cf. on f. 31, a good example of this :

مد الله ظلال جلاله و نفعنا بنور لائقه و متع الله المسلمين بطول بقائه الخ

This portion contains only *dhikrs* 41-52, dealing with special prayers prescribed for every particular day of the month, for different holidays, anniversaries of the days of the deaths of saints, etc. The 47th *dhikr* is either omitted, or its heading has not been written. These *dhikrs* are usually divided into several *faṣls*. In order to facilitate identification if another copy of this rare work is found, the headings of the chapters are here given :

- 41 (f. 1v) در نماز و دعا ماه ذی الحجه ،
 42 (f. 11v) در بیان نماز تعریف و فضایل و کیفیت نماز و دعا آن
 و تکبیرات تشریف الخ
 43 (f. 41v) در بیان عید و نماز و دعا و خطبه و قربانی ،
 44 (f. 55) در ماه محرم و عاشورا و نماز و دعا آن ،
 45 (f. 66) در نماز و دعا ماه صفر ،
 46 (f. 70v) در ماه ربیع الاول و ولادت حضرت رسالت و عرس وفات
 و کیفیت آن و اعراس صحابه و شیوخ سلف ،
 48 (f. 122) در بیان نماز و دعا ماه رجب ،
 49 (f. 144) در بیان نماز و دعا ماه شعبان و شب برات ،
 50 (f. 150) در بیان نماز و روزه و دعاها و تراویح و شب قدر و اعتکاف و تعویذ
 آخر جمعه در ماه مبارک الخ
 51 (f. 177v) در بیان نماز و دعا ماه شوال (و) ذی القعدة ،
 52 (f. 178v) در بیان صلوة و دعا استسقاء و صلوة کسوف و خسوف و رعد
 و زلزله و صاعقه و آتش ،

The title of the work is given on f. 1, apparently in the same handwriting as that of the bulk of the MS. Beg. of the forty-first *dhikr*:

بدانکه تقدیم ذکر مائة ذی الحجة بر مائة مجرم شد اگر چه مائة مجرم سر
سال است و بدایت ازان النخ

There are several stray notes and quotations on the fly-leaves at the beginning.

On ff. 182-186 there is a note of Sufic contents based also on the *Khazāna-i-Jalālī*. At the end, on f. 186, it is stated that the author, Faḍlu'l-lah b. Diyā' 'Abbāsī, was initiated as a murshid by Jalālu'd-dīn on the 15th Rajab 780/the 7th Nov. 1378.

Copied in the beg. of the xii/xviii c. A few marginal notes.

Ff. 186; S 8,25 × 4,75; 6,75 × 3; ll 13, no jadvāls. Or. pap., thickness 10=0,84 mm. Ind. nast., line 4,5 × 14,5 mm. Cond. good. A seal on f. 1. CFW.

357.

ترجمة خلاصة المفاهيم

Tarjuma-i-Khulāṣatu'l-mafākhir.

III 221.

A Persian version of the *Khulāṣatu'l-mafākhir*, etc., or (see Ahlwardt, 8804) *Atrāf 'ajā'ibi'l-āyāt wa'l-barāhīn wa ardāf gharā'ib hikāyāt Rauḍi'r-riyāhīn*, sometimes also called *Takmila*, or supplement to the earlier work of the same author, the *Rauḍu'r-riyāhīn fī hikāyāti'ṣ-ṣāliḥīn*. The author is 'Afīfu'd-dīn 'Abdu'l-lah b. As'ad al-Yāfi'ī (d. the 20th Jum. II 768/the 22nd Febr. 1367), see Brock. II, 176-177. It is a slightly incomplete copy of the same translation as that described in IVASB 242 and EIO 643. It corresponds with f. 2, l. 5 from the bottom, on the margin, to f. 144v, line 2 from the bottom, on the margin, of IVASB 242. Besides, there are occasional differences in wording. The name of the translator is not found in this copy, as in others. He was a disciple of Jalālu'd-dīn Bukhārī Makhdūm-i-Jahāniyān (d. 785/1384), and therefore wrote towards the end of the viii/xiv c. The work contains 200 didactic stories about ancient Sufis (ff. 1-184), and an appendix giving some details concerning 'Abdu'l-Qādir Jilānī. In this copy the preface, the beginning of the first *hikāyat*, and about two or three pages at the end are lost.

Copied in the beg. of the xiii/xix c. Occasional notes on the margins and glosses between the lines.

Ff. 205; S 9,5 × 5,5; 7,75 × 3,75; ll 15-17, within red jadvāls. Or. pap., thickness 10=0,41 mm. Ind. nast., line 4 × 13 mm. Cond. not good. Worm-eaten.

858.

مقصد العشق

Maqṣadu'l-*ishq*.

Ar. 1170a.

A short treatise on mystic love and other Sufic matters, by S. Ashraf b. Ḥamīd al-Ḥusaynī al-Bukhārī (f. 2v). As appears further on (f. 11v), the author regarded himself as a descendant, in the 7th generation, of S. Jalālū'd-dīn (Ḥusayn) Bukhārī Ḥusaynī, surnamed Makhdūm-i-Jahānīyān (d. 785/1384). So he most probably flourished towards the end of the IX/XVc., or in the beg. of the X/XVIc. His work consists of the usual verbiage on the subject of *ishq*, with many Arabic quotations and Persian poetical passages, but without any reference to the sources. Beg.

حمد بیحد و ثناء بیحد سزای ذاتی را که اما بعد ، قال العبد
الفقیر الحقیق راجی الی الباری سید اشرف النعم

At the end there are several notes of magical contents, a *Fāl-nāma*, etc.

Copied probably in the xi/xvii c. Marginal notes by a different hand.

Ff. 27; S 7,75 x 4,75; 5,75 x 3; ll 9, no jadvāls. Or. pap., thickness 10=0,73 mm. Ind. nast., line 4,5 x 12 mm. Cond. tol. good. Traces of moisture. CFW.

859.

اوراد یوسفی

Awrād-i-Yūsufī.

Ar. 400.

A large treatise on various forms of prayer, *dhikr*, and other expressions of devotion, by Najmū'd-dīn Yūsuf b. Ruknī'd-dīn Muḥammad-Ni'amu'l-lāh, a descendant of Qiwāmu'd-dīn Qasūr al-Qurashī al-'Aufī al-Gardīzī (a contemporary of Junayd-i-Baghdādī). From his "spiritual pedigree," which he gives on ff. 323-324, it appears that there were four shaykhs between himself and Jalālū'd-dīn Makhdūm-i-Jahānīyān Bukhārī (d. 785/1384), so that he most probably flourished towards the end of the IX/XVc. (cf. also ff. 106-107). The work is incomplete at the end in the present copy. It is divided into more than 45 *faṣls* (their exact number is not mentioned). The principal sources are mentioned on ff. 82-82v. Beg. (f. 82):

الحمد لله اما بعد فقد قال العبد الداعي لكافة اهل الاسلام

الراجي النعم

To this treatise (occupying ff. 82-353v) are prefixed :

1. (ff. 1v-17). Prayers, in *Arabic*, names of angels, etc.
2. (ff. 17-36). *Munājāt*, in *Persian*, and some *Arabic* prayers, ascribed to the authorship of different saints.
3. (ff. 36-43v). *Awrād-i-namāz-i-bāmādād*, ascribed to Zaynu'd-dīn Ḥāfi, in *Arabic*.
4. (ff. 43v-46). *Du'ā-i-Suryānī*, here called *Sūra-i-Suryānī*, the well-known religious poem, in *Arabic*, with an interlinear *Persian* translation. Beg. as usual, cf. above, Nos. 838 (2), 849 (11).
5. (ff. 46-81v). *Ṣaḥīfa-i-Yūnus*. Prayers, in *Arabic*, with *Persian* comments.

Copied about the middle of the xii/xviii c. Notes on the margins.

Ff. 353; S 10,25 × 5,75; 7 × 3,5; ll 17, no *jadwals*. Or. pap., thickness 10=0,74 mm. Ind. nast., line 5 × 11 mm. Cond. good. CFW.

860.

جواهر خمسہ

Jawāhir-i-khamsa.

Ar. 423.

A detailed treatise on different forms of devotion prescribed to a Muslim in general, and to a follower of the Shaṭṭārī order in particular. The author, Muḥammad b. Khaṭīrī'd-dīn b. Laṭīf b. Mu'īnī'd-dīn Qattāl b. Khaṭīrī'd-dīn b. Yazīd b. Farīdī'd-dīn 'Aṭṭār (of Gujrāt), see f. 2v, gives many particulars concerning the circumstances of the composition of his work. He was born in 906/1500-1501 (cf. f. 4), and about 915/1509 he became the disciple of Zuhūr Ḥājji Ḥaṣūr (f. 3), i.e. Zuhūr Ḥājji Ḥamīd Ḥaṣūr Gwāliyarī, son of Zāhiru'd-dīn Ghaznawī (born in 835/1431-1432, d. the 22nd Dhī'l-hijja 930/the 21st Oct. 1524, see his biography in the *Gulzār-i-abrār*, IVASB 259, No. 243, where the present author and his book also are referred to). The original draft of the present work was completed in about 928/1522 (as the author says that he was then 22 years old, f. 3v), during the long residence at Chitore (?—here چتر, f. 3v), but subsequently he corrected and amplified this treatise, completing it in 956/1549 (f. 4). The book is divided into five *jauhars*:

(f. 4) 'جوہر اول' در عبادۃ عابدان و طریق ان

(f. 41v) 'دوم' در زہد زاهدان و طریق آن

(f. 66v) 'سیوم' در دعوت داعیان و طریق ان

(f. 186v) 'چہارم' در اذکار و اشغال مشرب شطار و طریق ان

(f. 237v) 'پنجم' در ورثۃ الحق عمل محققان و طریق ان

Notes on the margins, many tables, etc. Beg.

الحمد لله الواحد الصمد اما بعد قال الفقير الراجي الي الله
الملك النخ

Dated the 10th Rajab 1156/the 30th Aug. 1743; transcribed by Muḥammad Amin.

Ff. 248; S 9,5×5,75; 6,5×3; ll 17, no jadwals. Or. pap., thickness 10=0,92 mm. Good Ind. nast., line 4×9 mm. Cond. good. CFW.

861.

رسائل حق نما

Risāla-i-ḥaqq-numā.

R 44a.

The well-known Sufic composition of Dārā Shikūh (d. 1069/1658), completed (f. 22) in 1056/1646, see IvC 444(2) and 462(19). The copy is complete, although badly spoilt by pasting with so-called 'transparent' paper. Beg. as usual:

هو الاول و الآخر ... حمد مر ذاتي را كه اوست موجود مطلق النخ

At the end there are a few specimens of epistolary style, from Bīdil, Ṭughrā, etc. (ff. 23v-30).

Copied towards the end of the xii/xviii c.

Ff. 30; S 8,5×5; 6×3; ll 11, no jadwals. Or. brownish pap., thickness 10=0,67 mm. Ind. nast., line 3,5×10 mm. Cond. bad. Slightly worm-eaten, badly pasted.

862.

فتوح الورد

Futūḥu'l-awrād.

Ar. 984.

A detailed work on prayers and all forms of devotion practised by the Shaṭṭārī order of Sufis in India. It is the same work of which an abbreviated version by the son of the author, Shihābu'd-dīn (see further on here, No. 864) is described in IvC 446. The compiler of the present work is Fath-Muḥammad (f. 2), son of Shaykh 'Aynu'l-'urafā' 'Isā Yādū'l-lah (or Jundu'l-lah) Shaṭṭārī Sarhindī (who was born in 962/1555 and died in 1031/1622), cf. f. 2v. For his other works see further on, No. 863. The composition was started in Rajab 1057/Aug. 1647, and the treatise was completed the 9th Dhī Qa'da 1057/the 5th Nov. 1647, see f. 323. The author mentions his sources on ff. 5-5v: *Ṣaḥāḥ*, or *Jāmi'u'l-uṣūl*, by Ibnu'l-Athīr al-Jazarī (d. 606/1209, Brock. I, 357); *Jam'u'l-jawāmi'*, by Suyūṭī (Brock. II, 147, 155); *Minhāju'l-a'māl* (?), by 'Alī Muttaqī (d. 975/1567-1568); *Mishkātu'l-Maṣābiḥ*, by Waliyyu'd-dīn Tabrizī (comp. 737/1336, Brock. I, 364); *'Amalu'l-yawm wa'l-layla*, by Jalālu'd-dīn aṣ-

Ṣalāhī (probably as-Suyūṭī, see Brock. II, 150, No. 113); *Adhkār-i-Imām Nabawī* (?); *al-Qawlu'l-badī*, by Abū'l-khayr as-Sakhāwī (d. 902/1497, see Brock. II, 35); *Ḥiṣn ḥaṣīn*, by Jazarī (d. 833/1429, Brock. II, 203); *Faḍā'ilu'l-a'māl*, by Abū Na'im al-Iṣfahānī (? cf. Brock. I, 399); *Ghunyatu't-tālibīn*, by 'Abdu'l-Qādir al-Jilānī (Brock., I, 435); *Wazā'ifu'n-Nabī*, by 'Abdu'n-Nabī; *'Awārif*, by Shihābu'd-dīn Suhrawardī (d. 632/1234, Brock. I, 440); *Fatāwī-i-Ṣūfī*, by Faḍlu'l-lah, a *khalīfa* of Ruknu'd-dīn b. Bahā'i'd-dīn Zakariyā (beg. VIII/XIVc.); *Khazāna-i-Jalālī*, by Aḥmad Khalil (...?) Jalālū'd-dīn Bukhārī (who d. 785/1384); *Jawāhir-i-Jalālī*, by Faḍlu'l-lah 'Abbāsī (see above, No. 856); *Awrād*, by Bahā'u'd-dīn Zakariyā (Multānī, d. 665/1266); *Kanzu'l-'ibād*, a commentary on the preceding work, by Aḥmad Ghūrī, a *khalīfa* of Ruknu'd-dīn (ca. beg. VIII/XIVc.); *Khālīṣatu'l-ḥaqā'iq*, by Abū'l-Qāsim Fāryābī (d. 607/1210, see Brock. I, 379); *Wirdu'l-awrād aṣ-ṣaḥīḥ al-isnād*, by Zaynu'd-dīn; *Jawāhir-i-khamsa*, by Muḥammad b. Ghauth (d. 970/1562-1563, see IvC 437); *Awrād-i-Ṣūfiyya*, by 'Abdu'l-lah Shaṭṭārī (X/XVIc.); *Miftāḥu'l-jinān*, by Muḥammad Suhrawardī (cf. IvC 489). The work is divided into eight *fathḥs*, subdivided into *dhikrs* and *waṣls*, and a *khātima* (f. 312v). The *fathḥs* begin: I—f. 5v; II—f. 80v; III—f. 97v; IV—f. 107v; V—f. 114v; VI—f. 155; VII—f. 170; VIII—f. 214. Beg.

الحمد لله حمداً كثيراً طيباً مباركاً فيه كما يحب... و بعد فهذا زيادة بعض

الاوراد... كتبه خادم الفقراء فتح محمد النعم

Dated the 11th Rab. II 1105(?) / the 10th Dec. 1693; transcribed by S. Murtaḍā (مرتضى) b. S. Tāj.

Ff. 323; S 8,5×4,75; 6,5×3,5; ll 17, no jādvals. Or. pap., thickness 10=0,62 mm. Good Ind. nast., line 4×9 mm. Cond. tol. good. Slightly worm-eaten and pasted. CFW.

863.

اوراد قادري

Awrād-i-Qādirī.

Ar. 371.

A detailed treatise on the prayers and other forms of devotion as practiced in the Qādirī order in India. The author calls himself Fath-Muḥammad b. 'Ayn-i-'urafā' Sarhindī (=the author of the preceding work, No. 862). Cf. a short treatise of similar contents described in IvASB 1080, and the *Risāla-i-marātib*, IvC 463 (1), which also belong to his authorship. Shaykh Lashkar Muḥammad 'Ārif (d. 991-992/1583-1584), cf. IvASB 259(400) and 1259, is referred to on f. 78. The latest reference is perhaps one to 'Abdu'l-Haqq Dihlawī (f. 77), cf. here No. 820. The work is divided into 3 *jauḥars* and a *khātima*:

(divided into 7 *faṣls*) در اوراد (f. 1v)

(f. 54) الجوهر الثاني ، في دعوة الداعين انواع دعوة كه خاصة سلسله قادريه هست ،

(f. 81v) الجوهر الثالث في اقسام الذكر والمراقبة ،

(f. 89v) خاتمة ، در انتخاب غوثيه ،

Beg. of the treatise :

الحمد لله حمداً لا يريد قائله الا رضا بعد از حمد نا محدود و صلوة

نا محدود اورادى كه النخ

Copied towards the middle of the xii/xviii c. Notes on the margins, in a different handwriting.

Ff. 91; S 9,75×5,5; 6,5×3; ll 17, no *jadwals*. Or. pap., thickness 10=0,58 mm. Good Ind. nast., line 5×9 mm. Cond. fairly good. Slightly worm-eaten, traces of moisture. CFW.

864.

خلاصة الورد

Khulāṣatu'l-awrād.

Ar. 482.

The well-known abbreviation of the *Futūḥu'l-awrād* (see above, No. 862), a book on prayers recommended to a Sufi. The abbreviator is the son of the author, *Shihābu'd-dīn b. Faṭḥ Muḥammad b. Abī'l-barakat 'Īsā Jundi'l-lah*, who was writing towards the end of the XI/XVIIc. See IvASB 1324 (2); IvC 446; EIO 2675. Beg. as usual :

الحمد لله اما بعد چنين كويد خادم الفقرا شهاب الدين النخ

Notes on fly-leaves, at the beg. and end. Headings on the margins.

Copied in the reign of Muḥammad Shāh (1131-1161/1719-1748); the exact date in the years of the reign and its equivalent in Hijrī era are omitted, although originally intended to be written. Scribe: S. Muḥammad Šibghatu'l-lah b. Muḥammad. Several seals at the beginning and end, mostly erased.

Ff. 161; S 8,75×5; 6,75×3,25; ll 15, within *jadwals*. Or. pap., thickness 10=0,77 mm. Ind. nast. (of Southern type), line 4×11 mm. Cond. fairly good. CFW.

865.

صلوات مقربة و درود مستعان

Ṣalāt-i-muqriba wa durūd-i-musta'ān.

Ar. 889.

A treatise on prayers, and other religious exercises, in Sufic strain. It was composed at Lahore (f. 3), in 1091/1680 (f. 3v),

and dedicated to Aurangzib (f. 4), by Mu'izzu'd-din Muḥammad Zarīf b. Muḥammad Ḥanīf Qādirī Lāhūrī (ff. 2 and 68). The book is divided into 12 *maṭlabs*, but between f. 10 and f. 11 there is a large lacuna, comprising the end of the introduction and the five initial *maṭlabs*. Beg.

الحمد لله الذي يعود اليه كل الثناء بعد حمد و صلوة ميكويد

بنده النح

Dated the 25th Rajab 1111/the 16th Jan. 1700; scribe: Karamu'l-lah b. 'Abdi'l-'Azīz. Marginal notes and some *munājāt* at the beginning, by a different hand. Seals on f. 1, dated 1110 and 1145 A.H.

Ff. 68; S 6,25×4; 3,75×1,75; ll 7, within *jadwals*. Brownish Or. pap., thickness 10=0,71 mm. Ind. nast. (ff. 1-10 are written by a different hand), line 3,5×10 mm. Cond. tol. good. Worm-eaten. CFW.

866.

ارواد الورد ✓

Awrādu'l-awrād.

Ar. 741.

A book on the prayers and *dhikr* of Sufis, divided into three *rā'ihas*. The copy is incomplete at the end, where the folios are mixed. Besides, there are lacunas in the text, as on f. 3v, etc. Probably due to these defects, the name of the author does not appear in this MS. On f. 160, bottom, he mentions his father, Nūru'd-din Muḥammad Muḥammadī Suhrawardī, a disciple of Muḥammad-i-'Abdu'l-lah Darwish, of Purānī, near Aḥmadābād; the latter died the 29th Muḥarram 1098/the 15th Dec. 1686, cf. the *Ta'rīkh-i-Burhānpūr* (lith. Dehli, 1899), p. 156. He refers to the *Khazāna-i-Jalālī* (f. 200v), cf. above, No. 856; to the *Futūhu'l-awrād* (f. 65v), cf. above, No. 862 and to many other works, chiefly of theological contents. The title of the present work seems to appear on f. 3, however, without definite certainty:

... تألفت الرسائل الثلاثة الصغرى و الوسطى و الكبرى علي حسب

هم الوري مسماة بلطائف وظائف و وظائف و لطائف و لطائف الوظائف

الملقب بأرواد الورد المرتب علي ثلاث روائع النح

Below these titles their numerical value is given, implying that they are chronograms for the dates of composition; so the date of the present work is 1157/1744. The same title is also given on f. 1, but the handwriting seems different from that of the bulk of the MS. Beginning of the treatise:

الحمد لله الذي رفع السماء بقدرته و ادار دوائر النح

The division into chapters is not clear in this copy, because although often spaces are left apparently to be filled in, in red ink, the headings are not written. Judging from the appearance and many corrections this may be the original draft of the author.

Written about the middle of the xii/xviii c. Many marginal additions, in the same handwriting as that of the bulk of the volume.

Ff. 307; S 7,5 x 4; 5 x 2,75; ll 15, no *jadwals*. Brownish Or. pap., thickness 10=0,46 mm. Ind. shikasta, sometimes very bad; line 3,5 x 7,5 mm. Cond. very bad. The MS. was slightly worm-eaten, but has been badly damaged by pasting. CFW.

867.

مزرع الحسنات

Mazra'u'l-ḥasanāt.

A.J. 21.

A commentary, in Sufic spirit, on the well-known Arabic work on prayer, by Abū 'Abdī'l-lah b. Sulaymān al-Gazūlī (الجزولي), of Fās (who died the 16th Rab. I 870/the 6th Nov. 1465) (f. 3), called *Dalā'il-u'l-khayrāt* (cf. Brockelmann, II, 252). The commentator calls himself (f. 2) Muḥammad Fāḍil b. Muḥammad 'Arif Safidānī Dihlawī. He composed his commentary first in Arabic, but subsequently rewrote it as the present work. He lived about the end of the XI/XVIIc., or in the beginning of the XII/XVIIIc., as he frequently refers to the works of 'Abdu'l-Ḥaqq Dihlawī (d. ca. 1053/1643), and mentions him in terms implying his having died long ago. It is the same work as that described in IvASB 994 (in the latter the title is corrupted into *Mazra'u'l-jannāt*). The book is based on numerous *tafsīrs*, Sufic and theological compositions, and contains a great number of quotations, chiefly from the *Mathnawī* of Jalālu'd-dīn Rūmī Beg.

حمد و ثناء کوناگون و سپاس و ستایش اما بعد، برضامیر اهل

بصایر ظاهر و پیدا ست النعم

Copied in the middle of the xii/xviii c.

Ff. 202; S 10,25 x 5,75; 7 x 3,75; ll 17, within *jadwals*. Or. pap., thickness 10=0,77 mm. Ind. nast., line 3,5 x 13 mm. Cond. tol. good. Badly worm-eaten. A seal on f. 1.

868.

فیض لا ریب

Fayḍ-i-lā rayb.

A.J. 20.

A collection of prayers, darwish incantations (ff. 17v-28), and a number of short *mathnawīs*, *ghazals*, and *rubā'īs*, in Persian, and a few in Arabic, by Ghulāmu'l-Ḥaqq. These were written to commemorate the death of the author's *murshīd* (Muḥammad)

'Abdu'r-Rasūl, an Indian Qādirī and Naqshbandī Shaykh, who died the 5th Rab. II 1149/the 13th Aug. 1736, see f. 29. All these poems are so composed that every hemistich, or a portion of the verse, written in red ink, forms a chronogram for this date, 1149/1736, which appears many times on every page. There is apparently no information as to where the shaykh lived, and no evidence that he was remarkable in any way. In one place (f. 78v) Muḥammad Shāh of Dihlī is mentioned. The title (?) is given at the end (f. 131v):

شد از فیض الاربیب محو ابد، غلام الحقم مرحباً مرحباً

There is no colophon, so that the work may be incomplete. Beg. of the preface (f. 1v):

الحمد لله حبا لا یبقی الا وجهه الم المص الی المر کبیر بعض الن

Beg. of the versified portion (f. 29v):

کم نما شد خدا نما مرشد، فائدا راه حنبلاً مرشد

Copied probably shortly after completion of the work, about the middle of the xii/xviii c. Marginal additions and notes, by a different hand.

Ff. 131; S 6,25 x 4; 4 x 2,25; ll 5, within double jādvals. Or. pap., thickness 10=0,36 mm. Good Ind. nast. (of Southern type), line 5 x 12,5 mm. Cond. good. Bad vignette. A seal on a fly-leaf, erased. Quotations on the fly-leaf at the beginning.

869.

مخزن الاعراس

Makhzanu'l-a'rās.

A.J. 34.

A collection of dates of the deaths of Prophets, Imams, and Sufic shaykhs, the same as described in IvASB 1631, 1632. The names of the persons are mentioned under the day of the month on which their demise took place. Wherever possible the author also added the year. The name of the compiler is given in the same form as in IvASB 1631, i.e. Muḥammad Najīb Qādirī Nāgūrī Ajmīrī (f. 1v). The name of the author of the earlier treatise, on which the present one is based, the *Tadhkira-i-a'rās*, is also given as Sharafu'd-dīn b. Muḥammad Nahrwālī. To this former work the compiler of the present one added further information found by him in different hagiological compositions (cf. ff. 1v-2), as well as from reliable oral sources, or inquiries at the places of the saints' burials. It was started in 1155/1742 (f. 1v, bottom), but completed, in the camp of Nizāmu'l-mulk Āṣaf-Jāh, the 5th Shawwāl 1156/the 22nd Nov. 1743 (f. 6v, l. 10). The entries begin with the 1st of Rab. I, and end with the last day of Šafar. There are many additions on the margins, some of them

by a different hand. Special attention is paid to the saints of the Chishtī affiliation. Beg.

الحمد لله اما بعد، این رساله مختص است از تذکرة اعراس انبيا
و صحابه و ائمه الهدى و ساير مشايخ النخ

Copied apparently about the beg. of the xiii/xix c. (cf. a note on f. 95v, bottom, where a saint is mentioned whose death took place in 1239/1823-1824); it is written by the same hand by which the bulk of the MS. was copied.

Ff. 155; S 11,75 × 8; 7,75 × 4,75; ll 17 (irregularly, in two columns), no *jadwals*. Europ. pap. (watermarks "Quartimo"), thickness 10=0,58 mm. Ind. nast. and shikasta, different hands. Cond. not quite good. Worm-eaten.

870.

ابجد عشق

Abjad-i-'ishq.

III 229.

Another copy of the same Persian commentary on a short work, in Arabic, called (f. 15v) *Marātib-i-sitta* (?) or *Marātib-i-sirr*(?), on metaphysical matters, as described in IvC 462(2), and EIO 1924(6). The original work refers chiefly to Muḥyī'd-dīn 'Arabī, quoting his *Futūḥāt*. The author of the Persian commentary himself does apparently not give any references to other works. His name is here also given (in the colophon) as Muḥammad al-Harawī al-Lāhūrī ad-Dihlawī. Beg.

هو الموجود، اوست موجود نه غیر او تاکید اوست النخ

Dated 1243/1827-1828. A few notes on the margins.

Ff. 15; S 9,5 × 5,75; 7,25 × 4; ll 15, no *jadwals*. Or. pap. Ind. nast., line 4 × 12 mm. Cond. fairly bad. Worm-eaten and pasted.

871.

(مجموعه)

(Majmū'a).

Ar. 712.

A collection of Sufic and theosophical treatises, in Persian and Arabic:

1. (ff. 1v-21v). *Tajridu'l-'aḡā'id*. A short treatise, in Arabic, on the theoretical principles of Muhammadan theology, by Nāṣiru'd-dīn Abū Ja'far Muḥammad b. Muḥammad b. al-Hasan aṭ-Ṭūsī (d. 672/1273), see Brockelmann, I, 509. It is divided into six *maqṣads* (for their headings see Ahlwardt, 1745). Many marginal notes at the beginning and end. Beg.

اما بعد حمد واجب الوجود على نعمة والصلاة فاني مجيب

الي ما سئلت من تجريد النخ

2. (ff. 23v-59). (*Jāwidān-nāma*), otherwise also called *Risāla-i-āghāz wa anjām*, a theosophical treatise, in Persian, by

Afdalu'd-dīn Muḥammad Kāshī (d. 707/1307-1308, cf. IvC 419, 420). The title of the work and the name of the author are not mentioned in the text. The work is divided into four *bābs*. See EIO 1813, 1922 (8); RsBr, p. 154; R 831, etc. Beg.

الحمد لله... بدانکه این نامه نامه ایست از ما ببرادرانی که ایشانرا اله

The headings of the *bābs* are:

(f. 23v) باب اول، در شمردن اقسام عالم بر سهیل کلی (5 *faṣls*)

(f. 25v) باب دوم، در شناختن خود و طریق ان (11 *faṣls*)

(f. 39) باب سیوم، در شناختن آغاز کار (10 *faṣls*)

(f. 50) باب چهارم، در شناختن انجام کار (10 *faṣls*)

Many marginal notes and explanations of various difficult expressions. An index of *faṣls* is prefixed on f. 22v.

3. (ff. 61v-84). *Yanbū'u'l-hayāt*, also called *Sīzdah faṣl-i-Hermes*, a Persian paraphrase of the treatise on the soul, by Hermes Trismegistus, whom the Muhammadan writers usually identify with the prophet Idrīs. It is divided into 13 *faṣls*. See EIO 1921 (14) and 1922 (16). Beg.

ترجمه فصل اول از جمله سیزده فصل از سخنان هرمسه الهرامسه و هو
ادریس النبی علیه السلام بنام ینبوع الحیوة در معایت و نصیحت
نفس، ای نفس بنکار خود را اله

Occasional notes and explanations on the margins.

4. (ff. 85v-124). *Muqaddima-i-Jawāhiru'l-asrār*. A portion of the introduction to the commentary on the *Mathnawī* of Jalālu'd-dīn Rūmī, called *Jawāhiru'l-asrār wa zawāhiru'l-anwār*, by Kamālu'd-dīn Ḥusayn b. Ḥasan Khwārizmī (d. ca. 840 or 845/1436-1442), see IvASB 505 and IvC 208, 209. The present copy contains only nine *maqālas* out of the 10 into which this introduction is divided, namely 2-10, and corresponds with ff. 22-41 of IvASB 505. Beg.

المقالة الثانية في تفسير الفاظ تدور بين هذه الطائفة الذين اراء هم حول
كعبة اللطائف طائفة هر اينه مقرر است و معلوم که هر طائفة را اله

Copied in 1188/1774 (cf. ff. 21v and 59), at Ḥaydarābād (in Sind), by 'Abdu'l-lah b. Ḥasan-'Alī (f. 21v). Almost all marginal notes are written by his hand also.

Ff. 124; S 8,25×5,75; 6,25×3; ll 17, no *jadwals*. Or. pap., thickness 10=0,57 mm. Ind. nast., line 3,5×10 mm. Cond. very bad. The volume was badly damaged by water, which has diluted and obliterated the ink in many lines, especially in the beginning and the end. CFW.

872.

(مجموعه)

(Majmū'a).

A.J. 8.

A collection of Sufic and theological treatises, in Persian and Hindustani. The Sufic works are almost all by Muḥammad Makhdūm b. 'Abdī'n-Nabī al-Qādirī al-Bijāpūrī. He gives the date of completion of two of his works (ff. 7v and 33) as 1122 and 1123/1711, and he may therefore be regarded as a writer of the first half of the XII/XVIIIc.

1. (ff. 1v-3). *Zādu't-tālibīn*. A short note of theosophical contents, by Muḥammad Makhdūm al-Qādirī al-Bijāpūrī. Beg.

الحمد لله يا شيخ عبد القادر شيدنا الله ، ميگوید عبد ضعیف امیدوار

شفاعت محمدی الخ

2. (ff. 3v-7v). *Ghāyatu't-tamthīl*. Another theosophical treatise, on the same questions of *mazāhir*, by the same author. The date of completion is given (f. 7v, l. 2) as the 7th Shawwāl 1123/the 18th Nov. 1711. Beg.

الحمد لله میگوید عبد ضعیف ... تحقق مثالی که نیمابین نسبت

مظهر غیب الخ

3. (ff. 8-13v). *Ikhtisār-i-ḥayāt*. A short treatise on various Sufic topics, in *Hindustani*, by the same author as of the preceding two works. Beg.

الحمد لله بولتا هی عبد ضعیف اختصار حیات جان کی

رسالیکا الخ

4. (ff. 14-17). *Risāla-i-istighnā*. Another short theosophical treatise, in Persian, on the same questions of incarnation, with numerous quotations from various Sufic poets. The name of the author is not given, but the style is identical with that of Nos. 1-3. Beg.

الحمد لله بدان اسعدک الله هر که خود را شناسد الخ

5. (ff. 17v-24v). *Risāla-i-ism-i-Allah*. A short Sufico-cabbalistic treatise, apparently by the same author as of the preceding works; the style is exactly the same as in Nos. 1-4. It deals with the supernatural properties of the usual '99 names of God.' Beg.

الحمد لله جمله الفاظ و اصوات را سه مراتب است الخ

6. (ff. 26-39). *Qabḍ wa baṣṭ*. A treatise on extasies, and similar matters, by the same author (his name is mentioned on f. 26, l. 7), completed the 9th Rajab 1122/the 3rd Sept. 1711. Beg.

الحمد لله بدان ای عزیز وافر تمئیز اسعدک الله الخ

7. (ff. 40-48). *Bayān-i-wāqī*. A controversial Sufic treatise defending various topics of theosophic theory. The author is apparently the same Muḥammad Makhdūm, as the style is again exactly the same as in the preceding items. Beg.

الحمد لله بدان اسعدک الله ... در بیان حدیث عالی الخ

8. (ff. 52v-100v). *Masā'il-i-arba'in*. Replies to 40 questions on matters connected with family life, according to orthodox Muhammadan doctrine. The questions (their list is added on ff. 50-50v) were sent by Muḥammad Khān-Zamān Khān b. Muḥammad Bāz Khān, who came from the district of Aligarh to Delhi in 1255/1839, to the divine Muḥammad Ishāq, a descendant of 'Abdu'l-'Azīz Dihlawī. The author, Abū Muḥammad Jālesarī, who wrote the replies, decided to compile the present work in the form of an independent treatise. The composition ends on f. 93, and on ff. 93v-100v are added short quotations from different standard theological works (they are apparently incomplete). Beg.

الحمد لله الذي خلق من الماء بشراً اما بعد، چون در سنه ۱۲۵۵

یکهزار و دو صد الخ

9. (ff. 103v-129). *Nāsikh wa mansūkh*. A treatise, in *Hindustani*, by Sakhāwat-'Alī Fārūqī Muḥammadī, on the abrogated verses of the Goran. The date of composition is not mentioned. Beg. ✓

نعمده و نصلي و نسل، اما بعد، عرض کرتا هي فقير سخاوت علي الخ

Dated (see ff. 39 and 93) the 2nd Rab. I and 25th Jum. II 1269/the 14th Dec. 1852 and the 5th Apr. 1853; transcribed by Muḥammad Nizāmu'd-dīn, at Nellore (f. 39); ff. 103-129 are copied by a different hand. Occasional notes on the margins.

Ff. 129: S 7,25 × 5,5; 5,25 × 3,25; ll 13, no jādvals. Europ. pap. (ff. 1-47, blue; 48-102 white; 103-129 white, different); thickness 10=0,34 mm. Ind. nast. line 3 × 11 mm. Cond. good. At the end paper is decaying. Ff. 25, 39v, 48v-49v, 51-52, 101-103, are left blank.

873.

(مجموعه)

(Majmū'a).

III 211.

A scrap book chiefly containing short Sufic notes and fragments, in Persian and Hindustani.

✓ 1. (ff. 1-12v). *Ma'rifat-i-anfās*. A Persian version of a Hindu tract on metaphysics, translated by a khalifa of 'Abdu'r-Rahmān Shaṭṭārī (f. 1, l. 5), apparently called Ishāq (b.) Mubārak (b.) 'Umar (?) or simply Ishāq. Beg.

الحمد لله علي كشف الغمة و الصلوات علي خير المرببة ، اما بعد
فيقول العبد الضعيف الراجي الي رحمة ربه الواحددي استحق مبارك عمر مزيد
المخالدين غفر الله لوالديه الخ

Scrappy quotations, etc., on f. 13.

2. (ff. 13v-15v). (*Risāla-i-'anāṣir-i-arba'*). A short treatise on the four elements. The author's name is not given. Beg.

باب اول دريانت نمودن خويطه الخ

3. (ff. 16-16v). *Ma'rifat-i-anfās*. The first two pages of the same work as above, No. 1.

4. (ff. 17-22v). *Qiṣṣa-i-Mūsā*. Questions which Moses put to God, and replies to them. Beg.

قصه مهتر موسى عليه السلام وسايل از حق تعالى الخ

5. (ff. 20-22v). *Qiṣṣa-i-Rasūl*. A few utterances of Muḥammad dealing with religious exercises.

6. (ff. 23-28v). *Qiṣṣa-i-Sultān Maḥmūd Ghaznawī*. A story of Maḥmūd's night walks in the city, etc., in a didactic strain.

7. (ff. 28v-32v). *Darvish-nāma*. The usual questions and answers concerning various topics of Sufic doctrine. Beg.

بدانكه درويش نامه از جهت درويشان سوال و جواب جمع كردم

اكر ترا پرسند الخ

8. (ff. 32v-41). *Risāla dar bayān-i-wujūd*. A short note of metaphysical contents ascribed to the authorship of Farīdu'd-dīn Shakar-ganj, the famous Chishtī Shaykh (d. ca. 664/1266, cf. IVc 72). Beg.

بدانكه اي طالب غفار من عرف نفسه نقد عرف ربه الخ

9. (ff. 41-44). Notes of Sufic contents.

10. (ff. 44-51v). Religious recitations in *Bengali* (Urdu characters), in prose and verse.

11. (ff. 52-54v). A letter of Sufic contents.

✓ 12. (ff. 55-63v). Sufic notes, of a scrappy character. On ff. 61v-63v are scrappy poetical quotations, in *Hindustani*, etc.

13. (ff. 64-70). Another copy of the same Sufic notes as above, No. 12, on ff. 55-61.

14. (ff. 70-72v). A *tarjī'band*, in *Hindustani*, of Sufic contents, apparently by Faqir (cf. Spr 223, where several poets with this surname are mentioned).

15. (ff. 73-88). *Mibāyad shinīd*. Instructive counsels for the author's son, by Muḥammad 'Alī Rif'at b. 'Atīqī'l-lah Khān Husayn al-Wāsiṭī. Each counsel begins with the words of the title. The date of composition is either 1179/1765-1766, or 1209/1794-1795. It is expressed as follows (f. 88):

از توجه حق سبحانه تعالى رساله مي بايد شنيد بانجام رسيد از نامش
تاريخ اتمامش مي بايد كشيد مي بايد شنيد شنيد نشيد قول مردان را بجان
و دل مي بايد شنيد

The words *مردانرا الخ*, to the end, give 1179, and *مي بايد شنيد* give 1209. A very bad copy, with numerous notes on the margins. Beg.

الحمد لله اما بعده دانه چين خرمين درويشان و بنده كمترين
ايشان محمد علي رفعت ابن عتيق الله خان حسين الواسطي الخ

Scrappy notes and quotations at the beginning and the end of the volume.

Copied about the middle of the xiii/xix c., by different hands, on different papers.

Ff. 88; S 9×6,25; ll 13 (or 11), no *jadwals*. Or. pap.; many folios in the middle of the volume have been coloured with green; they now have decayed and are crumbling to pieces. Ind. nast., bad *shikasta*, different hands, exceptionally bad in the last item. Cond. bad. Worm-eaten at the beginning and the end, decaying in the middle.

VIII. THE SCIENCES, MENTAL, MORAL AND PHYSICAL.

1. Encyclopædias.

874.

درة التاج

Durratu't-tāj.

Ar. 431.

A small portion of the well-known encyclopædia of the end of the VII/XIIIc., by Qutbu'd-dīn Maḥmūd b. Mas'ūd b. al-Muṣliḥ ash-Shirāzī (d. at Tabriz, the 17th Ram. 710/the 7th Febr. 1311), see IvC 483-484 (to the references given there add CHL II, 471; RsBr, p. 10, and Bk 906). The present volume contains only the fourth *fann* of the fourth *Jumla*, dealing with the theory of music (cf. Pr 340, No. 316, where also an extract from this section is described). Beg.

فن چهارم از جمله چهارم که در علم ریاضی است از کتاب درة التاج
در علم موسیقی است یعنی علم الحان و ان مشتمل است بر مقدمه و پنج
مقاله ، اکنون پیش از شروع در مباحثی که الن

There are many tables and drawings. The greater part of the text is written without diacritical dots.

Copied in the middle of the xii/xviii c.

Ff. 68; S 9,5×5,5; 6,5×3,25; ll 23, no *jadwals*. Or. pap., thickness 10=0,70 mm. Ind. nast., line 3×7 mm. Cond. tol. good. Slightly worm-eaten. The last folio must be placed after f. 65. CFW. Seals on f. 1.

2. Philosophy, Ethics and Politics.

875.

(مجموعه)

(Majmū'a).

Ar. 1173.

A collection of works on philosophy and ethics, in Persian and Arabic.

1. (ff. 1v-86v). *Athūlūjiyā*. An Arabic translation of one of Aristotle's works on Ethics, most probably of the "Nicomachean Ethics." It was prepared for Aḥmad, son of the Abbaside Khaḥif Mu'taṣim bi'l-lah (218-227/833-842), by 'Abdu'l-Masīḥ b. 'Abdī'l-lah b. Nā'ima al-Himṣī (who refers also to the so-called *Tafsīr Furfūriyūs*, which he also translated, see Brock., I, 203), and

corrected by Abū Yūsuf Ya'qūb b. Ishāq al-Kindī (see Brock., *ibid.*, and I, 209). It is divided into 10 *mi'mars*. Beg.

الحمد لله الميمر الاول من كتاب ارسطوطاليس الفيلسوف
المسمى باليونانية اثنولوجيا وهو القول على الربوبية تفسير فرفور يوس الصوري
ونقله الى العربية عبد المسيح ابن عبد الله بن ناعمة الحمصي ، واملحه
لاحمد بن المعتصم بالله ابو يوسف يعقوب بن اسحق الكندي ،

At the end, on ff. 86v-87 there are a few poetical quotations, notes on Aristotle from the *Ta'rikhu'l-hukamā'*, from Ibn Khallikān, etc. Ff. 87v-88 are left blank.

2. (ff. 88v-90). Two notes, in *Arabic*, a question and a reply, concerning the treatment of heretics and infidels. According to a note on the margin of f. 89v, it is a transcript of a copy by Maḥmūd b. Mus'ūd Shīrāzī (the author of the *Durratu't-tāj*, see above, No. 874), written by him in Rab. II 685/June 1286, at Qoniya. On f. 90 there is a short note of philosophical contents, ascribed to the same author.

3. (ff. 90v-93). *Tafsīr ma'ānī risālat Ḥayy b. Yaqzān*. A short explanation in *Arabic* of the meaning of Avicenna's mystical treatise, *Risālat Ḥayy b. Yaqzān*, see Brock. I, 455, based on the commentary by Ḥusayn b. Tāhir b. Zayla al-Iṣfahānī (d. 440/1048). Beg.

مختصر في تفسير معاني رسالة حي بن يقظان من تعليق ابن زيله
صاحب شرح الشفا ، قوله ، انه قد تيسرت لي حين الخ

4. (ff. 93v-98). *Makhāriju'l-hurūf wa's-saut*. A short treatise in *Arabic*, on phonology and orthography, ascribed to Avicenna, i.e. Abū 'Alī al-Ḥusayn b. 'Abdī'l-lah b. Sīnā (d. 428/1037). It is divided into 6 *faṣls*. Beg.

رسالة مخارج الحروف والصوت ، قال ابو عاي بن عبد الله بن سينا
ما كل من يقبل الخ

5. (ff. 98v-100). *Risāla-i-Nāṣir-i-Khusraw*. A short note in *Persian*, on elementary matters, apparently intended for beginners, dealing with various questions of cosmology, psychology, etc. It is attributed to the authorship of Nāṣir-i-Khusraw, the famous early poet (d. 481/1088). Beg.

الحمد لله اما بعد ، بدانکه شاه ناصر خسرو ميفرمايد که بنده
مومن بايد که الخ

6. (ff. 100v-101). *Risālat fī'n-nafs*. A brief treatise on the soul, in Arabic, divided into 8 *faṣls*, ascribed to Aristotle. Beg.

هذه رسالة لارسطوطاليس في النفس مشتملة علي ثمانية فصول النح

7. (ff. 101v-102v). *Sukhanān-i-Aristāṭālīs dar naṣf*. A Persian translation of the preceding work (6). Beg.

چندی از سخنان ارسطاطاليس در نفس ، نخستين سخن اندر يافت

هر معلومي النح

8. (ff. 103v-126v). *Jāwīdān-nāma*. The same theosophical treatise, by Afḡalu'd-dīn Muḥammad Kāshī, as described above, see No. 871(2). Beg. as usual :

الحمد لله اما بعد ، اين نامه است از ما ببرد افري كه النح

On f. 103 there are a seal and a few poetical quotations in Arabic and Persian.

9. (ff. 127v-170v). *Khuṭbatu't-tauḥīd*. An apparently early Persian work on the principles of metaphysics and theology, based on the (genuine or apocryphal) compositions of Plato and other philosophers of antiquity. It seems to be an original compilation, not a translation from Arabic. The author calls himself (f. 127v) Ya'qūb b. Mūsā, surnamed al-Muṭabbib (؟ المتطبب) Farrukhī, or Fīrūzī, or Bakhtyarī. He dedicated it to

خداوند ولي النعم الامير الاجل السيد الامرا (sic) حاصدك (خالصك)

The character of the language is archaic and simple, and this circumstance, combined with the title of the amīr to whom the book is dedicated, may give some justification to date the treatise as belonging to the end of the VI/XIIc., or to the VII/XIIIc. There are apparently no references to the author's contemporaries in the text. Besides, the treatise in this copy is almost entirely written without diacritical dots. The work is divided into *faṣls*; only the first four are serially numbered, the others have Arabic headings but no serial numbers. Beg.

خدای عز و جل زندگانی خداوند ولي النعم ... حاصدك دراز كذا اندر

دولت و بادشاهی چنانكه ارزاني داشتست ويرا بطلب كردن حق و يافتن حق و پذيرفتن و استعمال كردن حق و شناختن آفريد كار و باري تعالى تا پسند دارد برحمت خویش بشناختن بتمامي چيزهای عقلي و سمعي آغاز كردن بئده يعقوب بن موسى و آخر خجسته از اقاريل قدماء فلاسفه و آنان كه پس ایشان بودند از علماء حكمت النح

The first *faṣl* (on f. 128v):

فصل اول، مقالات افلاطون فی الدھر، اندر دھر کہ چہ چیزست النح

In the colophon (f. 170v), in which the author's name is again mentioned, the work is called only the *first part*:

هذا الكتاب الجلیل من مجموع یعقوب بن موسی المدنطب (sic)

می باشد الجزء الاول و الحق الاول النح

10. (ff. 171v-174v). *Risālatu't-tayr*. A short allegorical story, in Persian, explaining the principles of Sufic doctrine, by Aḥmad (b. Muḥammad b. Muḥammad b. Muḥammad) al-Ghazālī aṭ-Ṭūsī (d. 517/1123), brother of Ghazālī the philosopher (cf. IV C 406). A heading, in red ink: *Andar bāb-i-murghān*. Cf. Leyden C. IV, 313, where an *Arabic* treatise of similar contents is described, attributed to Muḥammad Ghazālī; also Garcin de Tassy, *La poésie phil. et rel.*, p. 5. Beg.

الحمد لله امام ربانی احمد غزالی رحمة الله عليه كفت مرغان

اگرچه بسیار بودند و خوی و سرشت و اوازشان مختلف بود النح

11. (ff. 175v-178). (*Risāla dar naḥs*). A short treatise, in Persian, on the nature of human soul. The name of the author is not mentioned. At the end (f. 178), the man who collated this copy with its original adds: "this book is apparently by Afdalu'd-dīn Maraḡī (?)":

ظاهراً این کتاب تصنیف علامه افضل الدین مرّقی است

There are no references to any other works. Beg.

بدان ارشدک الله که جوهر نفس انسان را نزدیک خدای تعالی النح

12. (ff. 179v-211v). *Tarjuma-i-Adabul-wajh li'l-waladi's-ṣaghār*. A Persian translation of a treatise by 'Abdu'l-lah b. al-Muḡaffa' (d. ca. 142/759-760), dealing with instructive counsels of the author to his son. The translation was prepared by order of Nāṣiru'd-dīn 'Abdu'r-Raḥīm b. Maṣūr (f. 179v), who is apparently identical with the Isma'īlitic governor of Quhistan, to whom Nāṣiru'd-dīn Ṭūsī originally dedicated his *Akhlāq-i-Nāṣirī*, in 633/1235-1236. The translator does not mention his own name. The style is rather archaic, but the copy was apparently transcribed from a very bad original. Many words are left without diacritical dots, and others appear to be incorrect. Beg.

افتتاح ایراد کلام و استنباح مراد و مرام اما بعد، بهر وقت در خدمت مجلس عالی ناصرالدین عبد الرحیم ابن منصور رحمه الله ذکر ادب نفس و مکام (مکارم) خلق رفعتی الخ

13. (ff. 212-215). *Tahqīqul-makān wa'z-zamān*. A short treatise, in Persian, dealing with the problem of space and time, ascribed in the heading to the authorship of "some mystics," من کلام بعض العرفاء. Of the few persons referred to here the latest is the semi-legendary saint Abū'l-Ḥasan Kharqānī (f. 215) who died ca. 425/1034. Beg.

بدانکه یک قسم مکان جسمانیاتست و یک قسم مکان روحانیات الخ

Copied on paper of the same kind, but by different scribes. One of them, who copied items I and 11, which are dated, calls himself (f. 178) Manšūr b. Mīr Muẓaffar (?) an-Nazārī (?); both articles were completed in the month of Rab. II 1031/Febr.-March 1622. The copy is apparently of Western origin, and perhaps comes from Asia Minor, or N.W. Persia. Notes on blank leaves.

Ff. 215; S 7,75×6; 5,25×3,5; ll 15, no jadwals. Or. (?) pap., thickness 10=0,81 mm. Pers. nast., different hands, often without diacritical dots; line 3×8 mm. Cond. very good. CFW. Many seals and notes on blank leaves at the beginnings and ends of the articles, mostly erased.

876.

(مجموعه)

(Majmū'a).

Ar. 129.

A collection of short extracts from various Persian and Arabic philosophical and Sufic works of different authors.

1. (f. 1v). (*Ar-risālat fī'l-'ilm*). A note, in Arabic, on forms of knowledge, by Muḥammad.... (illegible). Beg.

الحمد لمفیض العلم و راهب العقل اما، بعد يقول اخرج الخلق

الى الله الغني محمد الخ

On the margins* there are notes referring to Plato and Aristotle.

2. (f. 2). (*Ar-risālat fī'l-ma'ād*). A short extract, from a work, in Arabic, ascribed to Avicenna, on life after death, etc.; cf. Brock. I, 456 (42) and Leyden C., No. 1464 (2). Beg.

المسئلة الاولى، اما من ای موضع جئنا الى هذا العالم الخ

3. (ff. 2-2v). *Ar-risālatu'n-nawrūziyya*. A short fragment of this work of Avicenna, see Brock. I, 454 (17), dealing with the letters, etc., of the Coran, in Arabic. Beg.

الرسالة الذوقية (sic) للشيخ الرئيس في الانباء عن العرض من
الحروف الخ

A note at the end, dealing with some sayings of Plato, also in *Arabic*.

4. (ff. 3-7). *Faḡarāt muntakhabat min tafsīr Ṣadri'd-dīn Shīrāzī*. Extracts from a work called simply *Tafsīr* (probably actually *Al-asfār al-arba'a fī'l-ḥikmat*, see Brock., II, 413), by Ṣadru'd-dīn (Muḥammad b. Ibrāhīm) ash-Shīrāzī (d. 1050/1640), in *Arabic*. It deals with various theological and philosophical topics. Beg.

فصل في تحقيق الصراط واستقامة، اعلم ان الصراط لا يكون صراطا الخ

5. (ff. 7-7v). *Ar-risālat fī ithbātī'l-'aql*, ascribed to the *Muḥaqqiq-i-Tūsī*, i.e. Naṣīru'd-dīn Abū Ja'far Muḥammad b. Muḥammad b. al-Ḥasan aṭ-Ṭūsī (d. 672/1273). It is only a short note, in *Arabic*, see Brock. I, 510; Ahlw 5356. Beg.

انا لا نشك في كون الاحكام اليقينية الي قد حكم بها الخ

6. (ff. 7v-9v). *Tafsīr Sūratī'l-ikhhlāṣ wa Sūratī'l-falaq wa Sūratī'n-nās*. Avicenna's commentary on *Sūras* 112, 113 and 114, in *Arabic*, see Brock. I, 453 (1), 454 (3, 4), or Ahlw 972, 977. Beg. as usual:

قوله جل جلاله، قل هو الله، البو المطلق هو الذي الخ

7. (f. 9v). A short note, in *Arabic*, of philosophical contents.

8. (ff. 10-10v). Notes, in *Persian*, dealing with explanations of various Sufic terms, etc.

9. (ff. 11-11v). *Ar-risālat fī't-ṭuruq*. A fragment of a Sufic treatise, in *Arabic*, by Najmu'd-dīn Aḥmad b. 'Umar al-Kubrā al-Khīwaqī (d. ca. 618/1221), see Brock. I, 440 (3), Ahlw 3272-3273. The present copy contains apparently only the introduction to the *risāla*. Beg.

الحمد لله وبعد، قال الشيخ المحقق ... الطرق الي الله بعدد

انفس الخلايق الخ

10. (ff. 11v-12). *Naṣā'ih Hermes*. A fragment of a didactic treatise in *Arabic*, consisting of admonitions ascribed to Hermes Trismegistus, who is usually identified (as also here) with the prophet Idris, cf. above, No. 871(3). Beg.

هذه رسالة يشتمل على عدة فصول عن هرمس الهرامسة وهو ادريس

النبى الخ

11. (ff. 12-13v). *Risāla-i-mabādī-i-mawjūdāt*, a short treatise, in *Persian*, on the elements of philosophy, by Afḍalu'd-dīn Muḥammad Kāshānī (d. 707/1307-1308), cf. above, No. 871. It is the same work as described in EIO 1921 (11), EB 1445(6). It is divided into five short *faṣls*. Beg.

سپاس و افزین و ستایش نگارنده جانرا بخرد الخ

12. (ff. 13v-14v). *Risālat fī ithbātī'n-nafs*, by "al-muḥaqqiq aṭ-Ṭūsī," i.e. Naṣīru'd-dīn Ṭūsī, cf. above, 5. It is a treatise, in *Arabic*, on the nature of the human soul, divided into two short *faṣls*, and a *khātima*. Beg.

الحمد لله الذي لا يجنب من بابه أمل و بعد، فبذه رسالة حررتها

في علم النفس الخ

13. (ff. 15-16). (*Ādāb-i-mubtadī*). A short treatise on the rules prescribed to Sufic beginners, in *Persian*. The name of the author is not mentioned. It is divided into three *faṣls*: I—*dar tashabbuh*, II—*dar tathabbut*, and III—*dar taḥaqquq*. Beg.

الحمد لله الذي لقنني دقائق العرفان و بعد، این رساله ایست

موجز و عجالة ایست مختصر در بیان آداب مبتدی و طالبان حضرت

صمدیت الخ

14. (f. 16v). (*Sharā'it-i-khalwat*). A short note, in *Persian*, on the 8 conditions required for solitary prayers of Sufis. It is apparently compiled by a disciple of Ruknu'd-dīn 'Alā'u'd-dawla Samnānī (d. 736/1336), and based on a letter from Nūru'd-dīn 'Abdu'r-Raḥmān Isfarā'īnī (Kisraḳī), of the end of the VII/XIIIc. Beg.

الحمد لولیه و الصلوة علی نبیه، اما بعد، حضرت قطب المحققین

و مرشد الطالبین الخ

15. (ff. 16v-17v). *Jawāmi'u'l-hikam*. An extract from the *Jawāmi'u'l-hikam* (probably the same as *Inwānu'l-hilm*), an Arabic *qaṣida* by Abū'l-Faṭḥ ('Alī b. Muḥammad) al-Bustī (d. 401/1010), cf. Brock. I, 251, with interlinear explanatory notes, also in *Arabic*. Although at the end (f. 17v) there are the words

tammāt al-qaṣīdat, the present fragment does not contain one poem, but apparently short quotations from several *qaṣīdas*. Beg.

اقبل على النفس واستكمل فضائلها، الخ

16. (ff. 18v-23). *Kashf ba'di'l-astār*. A short tract on the soul, the future life, etc., in *Persian*, by Naṣīru'd-dīn Ṭūsī (cf. above 5 and 12 in this note). It is apparently the same work as the one described in R 830 (xvi). The treatise is divided into 20 short *faṣls*. The title and the name of the author are mentioned in the heading. Beg.

بينما لا تزع قلبنا بعد إذ هديتنا و بعد، درستي عزيز از محرمان
از اين ضعيف الخ

17. (f. 23). A short note, in *Persian*, of Sufic contents, beg.

بدانکه طريقه استكمال طالب فضيلت را الخ

18. (ff. 23v-27v). *Gulshan-i-rāz*, incomplete at the end. See above, Nos. 833(4) and 854. Beg. as usual.

19. (ff. 28-28v). *Waṣāyā-i-Aflātūn Aristātālīs rā*. A short note, in *Persian*, giving the apocryphal counsels of Plato to his disciple Aristotle, beg.

وصاياتي افلاطون قدس سره (sic!) که تلميذ خود ارسطاطاليس رحمة الله
عليه (sic) را فرموده است، معبود خویش را بشناس و حق او نگاهدار الخ

A note, in *Arabic*, on f. 28v.

20. (ff. 29-30v). (*Risāla-i-mi'rāj*). Explanation of the *mi'rāj* of Muḥammad, in *Persian*. The name of the author and the exact title are not given. Beg.

سزاوار شكر و سپاس حضرت قادر بعد حمد الهي و صلوات
نامتناهي الخ

Copied towards the end of the xii/xviii c.

Ff. 30; S 11 × 7,75; 10,25 × 7,25; 11 26, or more, written diagonally, or in two columns. Or. pap., thickness 10=0,61 mm. Ind. nast., line 4 × 9,5 mm. Cond. fairly good, except in the beginning. CFW. Notes on f. 1 and on the fly-leaves at the end.

877.

ابواب الجنان

Abwābul'-l-jinān.

III 204.

The well-known *first bāb* of this popular work on moral virtues, etc., by Muḥammad Rafī' Wā'iz Qazwīnī (d. ca. 1105/

1694), see IvC 500 and IvASB 1395-1396 (to the references given there add CHL I, 1; II, 10, and Bk 954-956). Beg. as usual:

بهترین مقالی که سرخیل کاروان فنون النخ

Copied about the middle of the xii/xviii c. A few notes and corrections on the margins.

Ff. 336; S 8,5×5,25; 6,5×3,25; 11 17, within red and blue jadvāls. Or. pap., thickness 10=0,41 mm. Ind. nast. and shikasta, line 3,5×11 mm. Cond. fairly good.

878.

توضیح الحکمة

Tawḍīḥu'l-ḥikmat.

A.J. 40.

An exposition of scholastic philosophy, as based on the ancient Greek theories. The name of the author and the date of composition are not mentioned. The work is divided into a *muqaddima*, 3 (or really 4?) *marṣads*, and a *khātima*:

(f. 54) مقدمه، در تعریف و تقسیم علم حکمة

(f. 54) مرصد اول، در حکمة طبیعی (div. into 10 *maqṣads*)

(f. 60v) مرصد دوم، در بیان فاکتات (div. into 8 *maqṣads*)

(f. 69) مرصد سیوم، در عنصریات (div. into 6 *faṣls*)

(f. 81) مرصد سیوم، (sic) در بیان حکمت الهیه (div. into 3 *fanns*)

(f. 97) خاتمه، در بیان احوال نشأت آخره (div. into 6 *hidāyas*)

نفس ناطقه را،

There are apparently no references which could help to identify the date of composition. Beg.

سپاس تفره اساس و ثنای تقدس اقتباس شایان اما بعد

بعضی از اخلا استدعای تحریر رساله بر نهج و ترتیب متن هدایه حکمة بعبارت فارسی النخ

Copied about the middle of the xiii/xix c. A few marginal notes.

*Ff. 53v-99v; for measurements, etc., see No. 897. At the end a note of presentation, dated 1264/1848. A seal on f. 99v.

879.

(مجموعه)

(Majmū'a).

III 243.

A kind of a chrestomathy, containing short instructive anecdotes, stories, fables in prose and verse, etc., in Persian (ff. 1v-36) and Arabic (ff. 37v-64v), compiled apparently in 1846, in

Calcutta, as stated in the colophon. The tendency is generally non-Muhammadan, and it appears as if the compiler has been a Parsi. His name is not mentioned in the text. The heading of the Persian part (f. 1v):

اندرزهای کزیده و پندهای سنجیده درین سینه گشتنی در نوبهار
 جوانی و درونی در تابستان و خزان اعمار انسانی

The heading of the Arabic part (f. 37v):

آیات بینات و عظات طیبات

Copied (and probably compiled) in 1846, in Calcutta.

Ff. 64; S 8,25 × 5,5; 6,25 × 3,5; ll 15, no *jadwals*. Europ. pap., thickness 10=0,55 mm. Ind. nast., line 3,5 × 8 mm. Cond. good. Worm-eaten. A few notes on the margins.

3. Logic.

880.

رساله کبرا

Risāla-i-Kubrā.

III 256.

The well-known school book on logic, by Sayyid Sharīf, or Sharīfu'd-dīn 'Alī Jurjānī (d. 816/1413-1414), see IvC 514(5), and IvASB 1408(2). Beg. as usual:

بدانکه ادمی را قوتیست دراکه (که) منتقش میگردد الخ

Dated the 6th Šafar 1223/the 3rd Apr. 1808. A few marginal notes.

Ff. 18; S 9,25 × 6; 6,5 × 3,5; ll 11, no *jadwals*. Or. pap., thickness 10=0,45 mm. Ind. nast., line 5 × 17 mm. Cond. tol. good. Slightly worm-eaten, pasted, traces of moisture.

4. Dictionaries (Arabic and Persian).

881.

نصاب الصبآن

Niṣābu'ṣ-ṣibyān.

Ar. 675.

The well-known versified Arabic and Persian school vocabulary, accompanied by rules of versification, etc., by (Badru'd-dīn) Abū Naṣr Muḥammad (or Mas'ūd) b. Abī Bakr b. Ḥusayn Farāhī, or Farāhānī, who wrote ca. 617/1220, see IvC 533-537, IvASB 1411 (add CHL I, 1180-1184, II 1313, 1314 and Bk 825-828). Long marginal notes explaining difficult passages, interlinear marks to show the different metres, etc. It is apparently slightly incomplete at the end. Beg. as usual, with an Arabic doxology:

الحمد لوليہ ... قال الشيخ الامام ... بدر الحق و الدين ... همي
کوید ابو نصر فراهی، حسد حانده النخ

Copied about the middle of the xii/xviii c. Notes and quotations on f. 1 and on fly-leaves at the beginning.

*Ff. 1v-32v; S 8,25 x 4,75; 5,25 x 2,75; ll 10, no jadvāls. Or. pap., thickness 10=0,48 mm. Good Ind. nast., line 5 x 8 mm. Cond. tol. good. CFW. Seals on f. 1.

882.

النسخة الالوية

An-nuskhatu'l-ilahiyya.

Ar. 599.

A detailed commentary on the well-known *Niṣābu's-sibyān* (see No. 881), by Nizāmu'd-dīn b. Kamālī'd-dīn b. Jamālī'd-dīn b. Ḥusām al-Harawī, surnamed Ibn Ḥusām, who completed it (f. 124v) in the month of Rab. II 790/Apr. 1388. See EIO 2382, EB 1640, Pr 156 (p. 215), etc. The title (which is given on f. 124v, l. 14) and the date of completion are apparently not found in other known copies. Beg.

سیاس بیقیس مر قادی را که اسلس حیوة ناس بعده، بدانکه
نصاب صبیان نسخه بس پسندیده النخ

Copied about the middle of the xii/xviii c. Many marginal notes.

Ff. 125; S 8,75 x 5; 6,75 x 2,75; ll 17, no jadvāls. Or. pap., thickness 10=0,43 mm. Ind. nast., line 3 x 10 mm. Cond. tol. good, but paper begins to decay. CFW. Seals on f. 1.

883.

منظر الفضائل في منافع الافضل

Manẓaru'l-faḍā'il fī manāfi'i'l-afāḍil.

Ar. 982.

An apparently entirely unknown Arabic and Persian dictionary (not mentioned by Hājji Khalifa, or in Blochmann's contributions). The present copy is slightly incomplete at the end; the name of the author does not appear at all, but by chance it is possible to ascertain the date of composition. On f. 196v the author mentions the current year as 738/1337-1338:

و درین وقت از تاریخ هجرت بیغامبر هیصد (sic) سی هفت سال است،

This peculiar orthography of the word *haftsad* (*hapṣad*?) regularly observed in other dates: 767 of Yazdagird era (f. 198), 1737 of the Rūmī (Seleukian) era (f. 197v), etc. All these dates are indeed incorrect but clearly indicate the VIII/XIVc., so that the year 737/1337-1338 is highly probable.

The work is divided into two *qisms*. The first (ff. 2-174) consists of a dictionary of Arabic words, explained in Persian,

briefly and without quotations. They are alphabetically arranged, almost in the European way, according to the initial letters. The first word is (f. 2) *اب ابرت پدر*, the last (f. 174) *يهودييه جهودي و زن* جهود.

The second *qism* (ff. 174v-241v), consists of technical terms, arranged according to the subject, in 14 *bābs*, subdivided into 36 *faṣls*: 1. Names of some relations and friends of the Prophet (f. 175v). 2. Adverbs, etc. (f. 178v). 3. *Kunyas*, etc. (f. 194). 4. The names of the months, according to different eras (f. 196v). 5. Stars and planets (f. 200v). 6. *Iqlīms* and names of cities (f. 202v). 7. Epithets of men, colours, etc. (f. 204). 8. Terms connected with weighing precious metals and stones (f. 214). 9. Terms connected with the arts, etc. (f. 215v). 10. Miscellaneous expressions (f. 225). 11. Terms for wine, etc. (f. 233v). 12. Music and singing (f. 238v). The last two *bābs*, which should be rather interesting, deal with (13) the names of the 72 religions (*millat*), and with (14) Hindī words which are occasionally used in poetry; they are missing in this copy.

The presence of this last item in the book, as well as the fact that the author pays more attention to the geography of India than to that of other countries in his note on *iqlīms*, leaves no place for doubt that the work was written in India. Beg.

الحمد لله... و از بسیار کتب لغات مشکلات جمع را حل واضح آسان تر کرده درین کتاب جمع کردیم تا بکتاب دیگر حاجت جست جو نه افتد و نام این منظر الفضائل فی مغانع الافاضل نهاده شد تا هر یکی را بطریق اسهل مفهوم شود الخ

There are several lacunas at the end. Many marginal and interlinear glosses. Between ff. 1 and 2 there is a leaf filled up with poetical quotations and notes.

Copied (except for the first 8 leaves which are of a more modern origin) in the end of the ix/xv c. or beg. x/xvi c., in typical Indian handwriting of that time.

Ff. 239; S 8,5×5,5; 6,75×4; ll 15, no *jadwals*. Or. pap., thickness 10=0,38 mm. Ind. old shikasta-nast., line 6×12 mm. Cond. not good. Worm-eaten. Traces of moisture, pasted. CFW. Seals on ff. 1, 9, etc.

884.

کنز اللغات

Kanzu'l-lughāt.

Ar. 834.

An Arabic and Persian dictionary, arranged alphabetically according to the initial and final letters of the words, by Muḥammad b. 'Abdī'l-Khālīq b. Ma'rūf, who dedicated it to Kārgiyā Muḥammad b. Nāṣir (851-883/1447-1478) and his son Mirzā

'Alī b. Muḥammad (883-911/1479-1506), princes of the local dynasty of Gilan. See CHL I 948-950, Bl 951-955, EIO 2392-2396, Br 155-157, RS 173, EB 1670, Pr 219-220, R 507-508, Aum 109, Dorn C. 202; cf. also Arabic Catalogues: Brit. Mus. Nos. 1019, 1382, 1383; Suppl. No. 878; Paris Cat., Nos. 1248-1249. *Ind. libr.* Bk 832, Bh 250-251, etc. Lith. Persia, 1283. In the present copy, there are a few lacunas. Notes on the margins. The headings, intended to be written in red ink are often not filled in. Beg.

ابتدای هر سخن ان خوبتر در هر مقام، جواهر کنوز لغات حمد
و ستایش نثار بارگاه النخ

Dated the 7th Dhī Qa'da 1083/the 24th Febr. 1673.

Ff. 663; S 6,75 × 4; 4,75 × 2,25; ll 21, no *jadwals*. Or. pap., thickness 10=0,43 mm. Ind. nast., line 3,5 × 6,5 mm. Cond. fairly good. Some portions of the volume are of more modern origin than the bulk of it. CFW.

885.

The same.

Ar. 226.

Another copy of the same work, see No. 884, complete. A few notes on the margins. Beg. as usual:

جواهر کنوز لغات حمد النخ

Dated the 1st Dhī Qa'da 1155/the 28th Dec. 1742, at Sāwanūr, near Bangalore.

Ff. 264; S 12 × 8; 8,25 × 5; ll 25, no *jadwals*. Europ. pap., thickness 10=0,52 mm. Ind. nast., line 5 × 8 mm. Cond. good. Slightly worm-eaten. Traces of dampness. CFW.

886.

عقود الجواهر

'Uqūdu'l-jawāhir.

Ar. 613.

A versified school vocabulary, Arabic and Persian, by 'Abdu'l-Jalīl b. Rashīdī'd-dīn 'Umar al-Waṭwāṭī, who wrote about the middle of the IX/XVc., see IvC 540 (add CHL II, 871). It is also divided into 51 *qit'as*, as in that copy. It is interesting to note that the name of Sulṭān Murād II is here replaced in the dedication by the name of Mirzā Ulugh Beg Chalabī, son of the same Muḥammad (?).¹ This transcript is slightly incomplete at the beginning, which corresponds with f. 2, l. 8 of IvC 540. Many marginal notes and glosses.

Copied about the middle of the xii/xviii c. Notes on fly-leaves.

Ff. 42; S 8,75 × 4,75; 6,5 × 3,5; ll 15, no *jadwals*. Or. pap., thickness 10=0,73 mm. Ind. nast., line 5 × 12 mm. Cond. tol. good. CFW. A seal on f. 1.

¹ Perhaps it is the name of Ulugh Beg, the Timuride prince, which has been unskillfully substituted for the name of Murād.

887.

تجنیس اللغات

Tajñisu'l-lughāt.

Ar. 1195.

A short versified treatise by Jāmī (see above, No. 802) on Arabic words which change their meanings by a slight change in their diacritical dots; see R 503, 509, where it is called *Tajñīs-i-khatt*. Here the title appears on f. 1, l. 6; the name of the author is given as 'Abdu'r-Rahmān, at the end. The treatise has been edited by Francis Gladwin, in the "Persian Moonshee," and by J. H. Hindley, London, 1811; printed Calcutta, 1818, 1826. Beg.

بعد توحید و صفات خالق شام و سحر،
وز پس نعت و ثنای خواجه خیر البشر،

Dated the 29th Dhī Qa'da 1128 (? very suspicious, rather 1228), or the 14th Nov. 1716.

Ff. 8; S 8×5.5; 6.25×3.5; ll 16, no jādvals. Europ. pap. Bad Ind. nast. Cond. bad. Worm-eaten. CFW 1825. Notes on f. 1.

888.

نصاب بدیعی

Niṣāb-i-Badī'ī.

Ar. 675.

A short versified school vocabulary, Arabic and Persian, by Badī'ī, see IvC 539. The full name of the compiler and the date of composition remain unknown. Beg.

از پس حمد خداوند زمین و آسمان،
کرده ام نظم مثلث چون لآلی عمان،

At the end, ff. 42-43 are left blank, and on ff. 44-45v is a short extract from the *Dastūru'l-'amal* of 'Abdu'r-Razzāq Khān (?), a work on ethics. Here only the fourth *faṣl* is given:

فصل چهارم در بعضی اداب معیشت و مجالست با اصناف خلق الغ

Copied about the middle of the xii/xviii c. Notes on the margins.

*Ff. 33-45v; for measurements, etc., see No. 881. CFW. A seal on f. 33.

889.

The same.

Ar. 858.

Another copy of the same, see No. 888, beginning in the same way, almost entirely destroyed by worms.

Copied towards the end of the xii/xviii c.

Ff. 10; S 6.5×4; 4.75×2.25; ll 10, no jādvals. Or. pap. Ind. nast., line 4×7 mm. Cond. very bad. Worm-eaten. CFW 1825.

890.

فرهنگ شیرخانی

Farhang-i-Shīr-khānī.

A.J. 50.

A dictionary of rare and difficult Persian and Arabic words or expressions used in various standard works of Persian poets, explained in Persian, and arranged according to the first and the last letters. The compiler, Shīr Khān (or, as he is called here, f. 1v, Shīr-khānī), surnamed Sūr, wrote in the X/XVIc. See IvASB 1420 and IvC 522. Beg. as usual:

بعد از انشاء حمد بیغایت (here بیغات) و ثنای بی نهایت مر
خالقی را که بعده میگوید بحدی ضعیف الی رب المغفور (sic)
الملقب شیرخانی جامع اللغات (sic) الخ

Dated: Haydarābād, the 24th Jum. II 1223/the 17th Aug. 1808. Scribe: Ghulām Muhyī'd-dīn Imdād. Notes on the margins and at the end, on fly-leaves.

Ff. 197; S 11×6,75; 7,75×4,75; ll 17, no jadvāls. Or. pap. (new margins), thickness 10=0,54 mm. Bad Ind. shikasta and nast., line 4×11 mm. Cond. tol. good. Worm eaten, pasted.

891.

منتخب اللغات شاهجهانی

Muntakhabu'l-lughāt-i-Shāhjahānī.

Ar. 6.

The well-known Arabic and Persian dictionary by 'Abdu'r-Rashīd (b. 'Abdi'l-Ghafūr) al-Ḥusaynī al-Hamadānī (so here, f. 3v, otherwise al-Madanī) at-Tatawī (d. ca. 1069/1658-1659), who composed it in 1046/1636-1637, see IvC 543-544 (add CHL I, 1114, 1115; Ed 141; and Bk 833-834). It is arranged in alphabetical order according to the first and the last letters of the words. Beg. as usual:

ستایش و سپاس مالک الملکی که تذکار آلائی بی احصای الخ

Copied about the middle of the xii/xviii c.

Ff. 239; S 14,75×8,5; 11×5,75; ll 29, no jadvāls. Or. pap., thickness 10=0,56 mm. Good Ind. nast., line 3×9 mm. Cond. fairly good; slightly worm-eaten. A few notes on the margins. CFW.

892.

The same.

Ar. 906.

Another copy of the same dictionary, see No. 891. The whole of the introduction is omitted here, but it contains the concluding passage, with a chronogram for the date of completion

(f. 542, منتخب بی بدیل), which is missing in the preceding copy. Beg. abruptly (cf. f. 4, bottom, of the preceding transcript) :

ابتدا، آغاز کردن، ابتغا، خواستن، الخ

Copied towards the end of the xii/xviii c. A few notes on the margins.

Ff. 542; S 10,75 × 6; 7,5 × 3,75; ll 15, no jādvals. Or. pap., thickness 10 = 0,72 mm. Ind. nast., different hands, line 3,5 × 15 mm. Cond. tol. good. Slightly worm-eaten and pasted. CFW 1811. A seal on f. 1.

5. Grammar (Arabic and Persian).

893.

(منظومه مائة عامل)

(Manzūma-i-Mi'at 'āmil).

Ar. 1039a.

A versified translation of the well-known school book on Arabic grammar, called *Mi'at 'āmil*, by 'Abdu'l-Qādir b. 'Abdi'r-Raḥmān al-Jurjānī (d. 471/1078). The author of this poetical paraphrase completed it in 1169/1755-1756, see f. 11v. He calls himself (f. 11) Nādīm, and may most probably be identified with Zakī Iṣfahānī, who flourished about this time, cf. *Ri'yādu'sh-shu-'arā'* (IvC 57, No. 1592). It is the same work as described in IvASB 858. Cf. also another versified paraphrase of the same work in IvC 561 (1). Beg.

حمد است بی قیاس بمنان مستعان، کز شکر او شکر شکند طوطی زبان

Copied about the middle of the xii/xviii c. Notes on the margins.

Ff. 12; S 8,75 × 4,75; 5 × 2,5; ll 8, within double jādvals. Or. pap., thickness 10 = 0,47 mm. Ind. nast., line 5 × 14 mm. Cond. not good. Worm-eaten.

894.

Karnūvāl

تحقیق القوانين

Tahqīqu'l-qawānīn.

III 190.

A Persian grammar, completed in 1262/1846 (see the date and the chronograms at the end, ff. 67-67v), by Muḥammad Muḥyī'd-dīn b. Muḥammad of Karnūl (near Madras), who used the *takhalluṣ* Ḥayrān (born 1210/1795-1796, d. 1267/1851, see *Gulzār-i-A'zam*, pp. 161-163, where this work is referred to). It is the same treatise as described in IvASB 1480, where the authorship is ascribed to Muḥammad Faṣīḥu'd-dīn Faṣāḥat, to whom belong only three quatrains with chronograms at the end. The present copy is transcribed from a lithograph, or from the original prepared for lithographing, dated the 2nd Rab. I 1263/the 18th Febr. 1847. It contains an index at the beginning and a *lauḥ*, or concluding advertisement, at the end, f. 68v, in which the author's name (not mentioned in the text) is referred to. It is

divided into two *taghīrs*, subdivided into minor subsections. Notes on the margins. Beg. as usual:

الحمد لله اما بعد حمد و صلوة پوشيده مباد كه اين رساله ايست
مسمى بتحقيق القوانين النح

Copied probably not long after 1263/1847. Notes on f. 1 and f. 68.

Ff. 68; S 10×6; 7×3,25; ll 17, no *jadwals*. Or. pap., thickness 10=0,57 mm. Ind. nast., line 3,5×10 mm. Cond. good. Slightly worm-eaten.

895. (مجموعه در صرف فارسي) III 253.
(Majmū'a dar ṣarf-i-Fārsī).

A collection of short notes dealing with Persian grammar. It is peculiar that the first and the last of them are both called *Mizān-i-Fārsī* (the word *mizān* means here apparently simply paradigms).

1. (ff. 1-7). *Mizān-i-Fārsī*. Paradigms of Persian verbs, with a few introductory lines:

نسخه ميزان فارسي عرب نمودن به ترتيب حروف تهجي كه النح

2. (ff. 7-12). *Qawānīnu'l-Fārs*. A short treatise on Persian grammar. In his bombastic preface the author mentions that this treatise has been compiled for a prince's son, but he neither mentions his own name, nor the name of his patron, nor the date of composition. It is divided into 6 *faṣls*, and is here apparently incomplete at the end. Beg.

بهترين مقال حمد جهان افريزي كه كلبرك تر لسان النح

3. (ff. 12-15v). *Baḥṭh-i-mizān-i-a'āl*. A short treatise on the conjugation, etc., of Persian verbs. It is difficult to find out whether it does or does not form a continuation of the preceding tract. Beg.

بحث ميزان افعال بقياس تصرف يك لفظ النح

4. (ff. 15v-24). *Mizān-i-Fārsī* (as it is called in the colophon, f. 23), another short tract on Persian grammar, dealing with suffixes, phonetic changes, etc. It may again be in reality a continuation of the preceding treatises. Beg.

در بيان بعضي ضوابط و كليات بدانكه اين بيست و هشت حروف
هجا النح

Copied about the middle of the xiii/xix c. A few notes on the margins.

Ff. 24; S 9,25×5,75; 7,5×3,75; ll 17, no *jadwals*. Or. pap., thickness 10=0,48 mm. Ind. nast., line 3×11 mm. Cond. tol. good; traces of moisture

6. Astronomy and Mathematics.

896.

رساله در علم حساب

Risāla dar 'ilm-i-ḥisāb.

III 269.

A fragment of the well known treatise on mathematics by 'Alī b. Muḥammad Qūshchī (d. 879/1474-1475), see IvC 570. The copy contains only the end of the *first maqāla* (beg. on f. 7v, i. 1 of IvC 570), *faṣls* 6-8 of its *first bāb*, the whole of the *second bāb*; and then the *third maqāla* (here called the second), on measurements, which is here divided, as in IvC 570, into a *muqaddima* and two *bābs*, not three as in some other transcripts.

Dated the 6th Muḥarram 1236/ the 14th Oct. 1820; transcribed by Silchand.

Ff. 23; S 7,25 × 4,5; 5,5 × 3,25; ll 12, no *jadwals*. Grey Or. pap., thickness 10=0,51 mm. Ind. nast., line 3 × 12 mm. Cond. tol. good. Worm-eaten, dirty.

897.

رساله در هیئت

Risāla dar hay'at.

A.J. 40.

The well-known work on the elementary principles of astronomy, by the same 'Alā'u'd-dīn 'Alī b. Muḥammad Qūshchī, see IvC 571, IvASB 1489. Beg. as usual:

الحمد لله رب العالمين حمد الشاكرين النخ

The copy is incomplete at the end, breaking off with the first lines of the *khātima* (f. 50).

Copied about the middle of the xiii/xix c. Several explanatory drawings.

*Ff. 1v-50; S 7,75 × 5,75; 5,75 × 3,75; ll 11, no *jadwals*. Cheap quality Europ. pap., thickness 10=0,46 mm. Ind. nast., line 3,5 × 11 mm. Cond. tol. good, but paper is decaying. Worm-eaten. A few notes on the margins. A seal on f. 1v.

898.

منتخب خلاصه

Muntakhab-i-Khulāṣa.

III 215.

A treatise on arithmetic, being an extract and paraphrase of an Arabic work, called *Khulāṣatu'l-ḥisāb* of Bahā'u'd-dīn Muḥammad b. Ḥusayn al-Āmīlī (d. 1030/1621), see Brock. II, 414-415. The abbreviator calls himself Luṭfu'l-lah b. Aḥmad Mi'mār Lāhūrī, with the *takhalluṣ* Muhandis. The title of the book (*Muntakhab*) is also a chronogram for the date of its completion,

1092/1681. See EIO 2253, 2254(5), and R 451. The complete translation of the original is described in EIO 2251. Beg.

الحمد لله اما بعد ميگويد فقير لطف الله مهندس النخ

Dated the 16th Rab. I 1256/the 18th May 1840. Many drawings and tablets intended to be inserted in the text have not been executed.

Ff. 56; S 9×6; 6,75×3,5; ll 15, no *jadwals*. Greyish Or. pap., thickness 10=0,46 mm. Bad Ind. nast., line 4×14 mm. Cond. not good. Dirty.

899.

زبدة الحساب

Zubdatu'l-ḥisāb.

A.J. 9.

A treatise on arithmetic, by Ahmad b. Muḥammad Maghribī at-Tilimsānī al-Anṣārī aṣ-Ṣā'imī. The date of composition is not given. The treatise is divided into a *muqaddima*, and four *maqālas*. In order to facilitate identification, if another copy of this work be found, the headings are here given :

(f. 1v) 'مقاله اول' در محاسبات (2 *bābs*)

(f. 7v) 'دریم' در مساحات (3 *bābs*) and (a *muqaddima*)

(f. 11v) 'سیوم' در استخراج مجهولات (4 *bābs*)

(f. 16v) 'چهارم' در فواید ضروری حساب و غیره (3 *bābs*)

Beg.

الحمد لله اما بعد علم حساب بهترین علوم عقلی است که النخ

Dated the 18th Dhī'l-ḥijja 1290/ the 6th Febr. 1874.

Ff. 23; S 11,25×7,25; 9,5×4,5; ll 21, no *jadwals*. Europ. pap., thickness 10=0,66 mm. Ind. nast., line 3×11 mm. Cond. good. Seal on f. 1.

900.

انوار النجوم

Anwāru'n-nujūm.

III 275.

A detailed treatise on Astrology, the preparation of horoscopes, the calculation of auspicious hours for every action in daily life, etc. The author calls himself (f. 1v) Qabūl Muḥammad; and at the end he is also called Anṣārī (f. 345v). In several places he mentions the year 1200/1785-6 as still current at the time of composition (ff. 81v, 82v, where 1201 is called سال آینده, etc.), or 1843 of the 'Sambat' era, i.e. 1786 (f. 83). The book is chiefly based on Hindu systems of astrology, and the author

everywhere shows preference for the solar era. The work is apparently not known in any other library. It is divided into 4 *daftars*, subdivided into *bābs* and *faṣls*, or simply minor sections with different headings.

(2 f.) دفتر اول در بیان احوال افلاک و ستاره‌ها و غیره ،

(103 f.) دوم در بیان احوال رایجہ النج

(184v f.) سوم در بیان کارهای شادی مثل سر تراشی که در هندی
مودن گویند النج

(229 f.) چهارم در بیان احوال جانزا و ساعت سفر را دریانت النج

The text is filled up with Hindu terms, and the language is rather jargonical. Beg.

بعد از حمد و ثنای قادر ذوالجلال که حصار فلک الافلاک را از درازده

بروج اراسته و هفت فلک را از هفت ستاره سیرکاه النج

A fairly good copy, although diacritical dots are often omitted, with many tables and coloured drawings of constellations. Transcribed probably shortly after the completion of the work itself, i.e. early in the xiii/xix c.

Ff. 345; S 8,5 × 4,5; 6 × 2,75; ll 16, within jadwals. Or. pap., thickness 10 = 0,69 mm. Ind. nast., line 3 × 10 mm. Cond. fairly good. Slightly worm-eaten.

901.

امطلاحات التقویم

Iṣṭilāḥātu't-taqwīm.

III 248.

A treatise on the technical terms used in almanacs, etc., by Ghulām Husayn b. Fath-Muhammad Karbalā'i Jaunpūrī who flourished in the middle of the XIII/XIXc.; cf. IvC 580, where another mathematical work by him, *Jāmi'-i-Bahādur Khānī* (completed in 1249/1833) is described. The work is divided into a *muqaddima*, 14 short *bābs*, and a *khātima*. Beg.

حمد و ثنا مر قادر را سزد که اجرام علویه را اما بعد، می طرازد

بنده هیچمدان غلام حسین النج

Copied about the middle of the xiii/xix c. Many corrections, by the same hand; the transcript may be an autograph.

Ff. 18; S 8,5 × 6; 7,25 × 4; ll 17, no jadwals. Or. pap., thickness 10 = 0,52 mm. Ind. nast., line 3,5 × 8 mm. Cond. not good. Worm-eaten. Many tables: a note at the end, of astronomical contents.

902.

نقود الحساب

Nuqūdu'l-ḥisāb.

A.J. 54.

A treatise on arithmetic, with special regard to the Hindu system, by Abū 'Alī Muḥammad Irtidā 'Alī (Khān) al-Jūfāmū'i (Gopāmawī), of Madras, with the *takhalluṣ* Khushnūd, who died about the middle of the XIII/XIXc. (cf. IvC 458). The present work was completed by him on the 1st Ṣafar 1235/the 19th Nov. 1819, as stated in the concluding lines. It is divided into a *muqaddima*, seven *bābs*, and a *khātima*. Beg.

بحمد واحد رب البرايا ولي الفضل مكثر العطايا اما بعد، این

رساله ایست در علم حساب که بالتماس بعضی احباب النعم

Dated : Manqrūr (بندر منقرور—Mangalore?), the 14th Dhī'l-ḥijja 1241/the 20th July 1826. Scribe : Faṣīḥu'd-dīn b. Qamari'd-dīn.

Ff. 68; S 11 × 7; 9,75 × 4,5; ll 21, no jadvāls. Europ. pap., thickness 10=0,83 mm. Ind. nast., line 3 × 10 mm. Cond. good. Paper shows signs of decay.

7. Medicine.

903.

بحر الجواهر

Baḥru'i-jawāhir.

I 101.

A dictionary of medical terms, names of the famous physicians, etc., by Muḥammad b. Yūsuf al-Harawī (f. 2, top). It is the same work as described in EB 1590, and Loth. Ar. MSS. in the India Office library, Nos. 1024–1026, also CHL II, 154. The work is dedicated (f. 2v, bottom) to Zāhiru'd-dīn Muḥammad surnamed Amīr Beg (there is no indication in this copy as to his being a wazīr, cf. Loth, loc. cit.). As the first half of the name is identical with that of Bābur, one might be tempted to suggest that in the expression المشتهر بامير بيك there is some mistake of the scribe in the diacritical dots, and that it should be read ببابر بيك. As suggested by H. Ethé (EB 1590), it seems highly probable that the author was the father of the famous physician of the middle of the X/XVIc., Yūsufī, cf. IvASB 1543. According to RsBr 208, the work was composed in 933/1526–1527.

The words are arranged in alphabetical order, according to the first and second letters of the terms, which are explained partly in Persian, partly in Arabic. The work was printed in Calcutta, 1830, and lithographed recently in Bombay. Beg.

حمداً لعلام ذروي الافهام تحقيق دقايق الافات (sic) ... و بعد، فيقول
العبد الفقير المحتاج الى الله القوي محمد بن يوسف الطبيب الهروي النخ

Dated the 15th Rajab 1235/the 28th Apr. 1820.

Ff. 329; S 8,25 x 5,5; 7 x 3,5; ll 15, no jadwals. Or. pap., thickness 10=0,51 mm. Ind. nast., line 5 x 12 mm. Cond. tol. good. Slightly pasted. Seals at the beginning and end.

904.

دستور العلاج

Dastūru'l-'ilāj.

III 223.

The first *maqāla* of this well-known treatise on medicine, composed in 933/1526-1527, by Sultān 'Alī Ṭabīb Khurāsānī, and dedicated to Abū'l-Manṣūr Kuchkunji Khān. (916-936/1510-1530), cf. f. 2, bottom. Cf. IVASB 1545. The work is divided into (a large number of short *bābs*, dealing with diseases of various parts of the body, beg. with the causes of headache, and ending with در تنگ کردن فرج زنان. It was lith. at Lucknow, 1914, and this copy approximately corresponds to pp. 73-262 of that edition. Beg.

سپاس و ستایش حضرت عليمى را که نسخه بى سقيم و بعد،
سبب تالیف این کتاب الخ

At the end there are notes of medical contents, also on fly-leaves in the beg.

Copied in 1224/1809, by Bahā'u'd-dīn of 'Ālimpūr.

Ff. 92; S 9,5 x 6,75; 7,75 x 5,5; ll 18, no jadwals. Or. pap., thickness 10=0,51 mm. Bad Ind. nast. and shikasta, line 5 x 13 mm. Cond. bad, worm-eaten.

905.

اختیارات قاسمی

Ikhtiyārāt-i-Qāsimī.

III 194.

The well-known work on medicine, by Firishta, or Muḥammad Qāsim Astrābādī, surnamed Hindū-shāh (here, f. 1v. Hindūstān-shāh), the famous historian (d. ca. 1033/1623-1624), see IVASB 1553 (add RsBr 255,2, and Ed 249). It is sometimes called *Dastūru'l-aṭibbā'*; divided into a *muqaddima*, three *maqālas*, and a *khātima*. It is apparently slightly incomplete at the end. Beg. as usual:

حمد مر خدايوا که بر حکم ارسلناک الخ

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 277; S 8,25 x 4,5; 6,5 x 2,75; ll 19, no jadwals. Or. pap., thickness 10=0,72 mm. Ind. nast., line 4 x 9 mm. Cond. tol. good. Traces of moisture. Some leaves are bound out of the correct order.

906.

مخزن الادويه

Makhzanu'l-adwiya.

III 242.

A fragment of the *second maqāla* of this work, containing the *muqaddima* (ff. 1v-7), and of the list of medicines, only those the names of which begin with an *alif*. The book was compiled about 1185/1771-1772, or shortly after that date, by Muḥammad Ḥusayn b. Muḥammad Hādī al-'Alawī al-Khurāsānī ash-Shīrāzī, see EIO 2362. Originally it was divided into two *maqālas*, dealing with simple and with compound medicaments. Part of the work has been lithographed at Cawnpore, 1913 (apparently only the first *maqāla*). Beg.

الجمد الله (sic) الذي عرفنا بنفسه وهدينا بحمده الخ

Copied about the beg. of the xiii/xix c.

Ff. 42; S 9×5,25; 7×3,75; ll 22, no jādvals. Or. pap., thickness 10=0,61 mm. Ind. nast., line 3×9 mm. Cond. good.

907.

(قرابادين)

(Qarābādīn).

III 268.

An incomplete copy of a work on pharmacology; several leaves at the beginning and at the end have been lost, and there are no indications as to the title of the work, the name of its author, and the date of composition. It is written in the style of treatises of comparatively modern origin, as the *Qarābādīn-i-Ma'sūmī*, comp. in 1059/1649 (see IvASB 1557), but it is apparently not identical with any other work on the subject in the library of the A.S.B. The descriptions of drugs are arranged in alphabetical order; after each description are given the details of preparation of the medicine (under the heading *ṣifāt-i-ān*, also in red ink). The first description in this copy is:—

انوشداروی لولوئی، تقویت قلب کند و معده را و دماغ را قوت دهد.
صفت آن، مروارید ناسفته الخ

the last one :

وجواری که نافع ست از جهت سرفه اطفال، صفت آن، رب السوس الخ

Copied apparently towards the end of the xii/xviii c. Many marginal notes, glosses, corrections.

Ff. 95; S 7×4,5; 5,5×2,25; ll 21, no jādvals. Greyish Or. pap., thickness 10=0,51 mm. Ind. nast., line 2×7 mm. Cond. tol. good. Worm-eaten, dirty.

8. Veterinary art.

908.

فراسنامه

Faras-nāma.

G 36.

A treatise on the horse, being a translation of the book of Salihotra by 'Abdu'l-lah b. Šafi, who composed it at Gulbarga, in 810/1407-1408, by order of the Bahmanī prince Aḥmad Walī (825-838/1422-1435), probably before the latter's ascension on the throne, see R 480-481, cf. also Stewart's Catalogue, p. 96. where apparently exactly the present copy is referred to. It is divided into 52 *faṣls*. Beg.

الحمد لله (sic) الذي خلق الافراس علي حسن الصورة اما
در عهد سلطان احمد ولي النبي (البهمني) اضعف العباد وبنده نهيف
عبد الله بن صفى النخ

It is a rather bad copy, containing numerous illustrations of no artistic value.

Copied about the beg. of the xiii/xix c. A few poetical quotations at the end.

Ff. 54; S 8,5 × 6; 6,25 × 3,5; ll 13, no *jadwals*. Europ. pap., thickness 10 = 0,53 mm. Ind. nast. and *shikasta*, line 4 × 11 mm. Cond. good.

9. Magic, alchemy, divination, etc.

909.

خواص القرآن

Khawāṣṣu'l-Qur'ān.

III 272.

A treatise on the magic properties of different verses of the Coran, explained in reviews of every *sūra*. It is apparently the same work as that which was studied and partly translated into French by prof. A. Christensen, *Xavāṣṣ-i-āyāt*, Det Kgl. Danske Videnskabernes Selskab. Historisk-filologiske Meddelelser, III, 4, København, 1920. Apparently another Persian version of the same is described in Pr 304(2), and an Arabic *original* (?) in Gotha 771(3). The present copy is slightly incomplete in the beginning, where it is stated that the work is a translation from the Arabic (the author's name is not given), by 'Abdu'l-'Alī (in Christensen's copy 'Abdu'l-lah) b. Muḥammad b. Ḥusayn, and that this Persian paraphrase was prepared in 926/1520. This date is apparently omitted in A. Christensen's copy. If the date is correct, the translator may perhaps be identical with the famous astronomer, Nizāmu'd-dīn 'Abdu'l-'Alī b. Muḥammad b. Ḥusayn Birjandī (d. ca. 930/1524), the commentator of Ulughbeg's astronomical tables, etc. It is strange, however, that his name is pre-

ceded neither by the terms of polite self-humiliation (like *in da'if*, *faqīr*, *ḥaqīr*, etc.), nor by honorific titles, which should have been used if the actual editor was different from the translator. The work contains four *muqaddimas*: the 1st (f. 1v), on the spiritual advantages of reading the Coran; the 2nd (f. 2v), on its *adabs*; the 3rd (f. 4v), on the extent of the Coran; the 4th (f. 5v), on prayers to accompany recitation. The reviews of the *sūras* begin on f. 10. There is a kind of *khātima* on ff. 188v-190. Many references to Imām Ja'far Ṣādiq and Abū'l-'Abbās Būnī, i.e. Muḥyi'd-dīn Abū'l-'Abbās Aḥmad b. 'Alī al-Būnī (d. 622/1225), the well-known mediæval authority on occultism. Beg. of the first *muqaddima* (f. 1v).

مقدمه اول در فضیلت تلاوة قرآن، رسول صلعم فرمود که فاضل ترین
عبادات امتان النج

Beg. of the *Fātiḥa* (f. 10):

رسول صلعم فرمود که هر کس فاتحه بخواند چنان باشد از روی ثواب که
توریه و انجیل و زبور النج

Copied in the beg of the xiii/xix c. Many marginal notes and rubrics.

Ff. 190; S 8,25×5; 5,75×3; ll 15, no *jadwals*. Or. and Europ. pap., thickness 10=0,42 mm. Ind. nast., line 3×8 mm. Cond. tol. good. Slightly worm-eaten, a little dirty. Notes and tables on the fly-leaves.

910. (رساله در تعویذات)

(*Risāla dar ta'wīdhāt*).

Ar. 804.

A treatise on charms and incantations against the influence of the evil eye, various diseases, etc. The name of the compiler and the exact title of the work are not mentioned, but it must have been written about the beginning of the XII/XVIIIc., as the Sufic Indian shaykh, 'Urwatū'l-wuthqā' (see IvC 82), who died in 1079/1668, is mentioned (f. 8v). Beg.

اگر کسی را هول دل باشد باید که این نقش نوشته از آب النج

Copied towards the middle of the xii/xviii c. Numerous tables.

Ff. 8; S 7,5×4,5; 5×2,75; ll 15, no *jadwals*. Or. pap., thickness 10=0,46 mm. Ind. nast., line 3,5×10 mm. Cond. not good. Badly worm-eaten. CFW.

911.

ضیاء العیون

Ḍiyā'u'l-'uyūn.

Ar. 469.

A treatise on the magic power of various verses, letters, and chapters of the Coran, magic tables connected with the signet-ring, sandals, etc., of Muḥammad, and other similar matters. It was

completed in the beginning of Ramaḍān 1114/end of Dec. 1702, at Haydarābād (f. 33), by Abū'l-mafākhīr Niẓāmu'd-dīn Muḥammad Ḥādī al-Ḥusaynī aṣ-Ṣafawī, or Mirzā Mahdī Khān, also called Shāh Mirzā. He is therefore identical with the compiler of the chronological tables of the Indian Timurides, composed about the same time, see IVASB 167. Other copies of this treatise are described in EIO 2272, EB 1563. Beg.

بعد از حمد بیست و صلوات بیست چنین گوید آحقربندگان در کلاه احدی النجم

Copied towards the end of the xii/xviii c. Many magic tables and drawings.

Ff. 33; S 9,5×5; 7,25×3,5; ll 18, within jadwals. Or. pap; thickness 10=0,73 mm. Ind. nast., line 4,5×10 mm. Cond. bad. Worm-eaten, badly pasted. CFW.

912.

(مجموعه)

(Majmū'a).

Ar. 731.

A collection of short magic and astrological works.

1. (ff. 1v-6v). *Dīw-nāma-i-Sulaymān*. A short treatise on the names of the genii of every constellation of the Zodiac, the ways of propitiating them by sacrifices, and the incantations and charms to control their influence. Cf. another treatise of similar contents in IVASB 1585(3). Beg.

دیو نامه حمل، سلیمان بن داؤد ... پریانرا کفت بریود دیو ستاره حمل

را بیارید پریان برفتند النجم

2. (ff. 6v-13). (*Tāli'nāma-i-mardān*). Horoscopes of men born under the influence of the different constellations of the Zodiac, beg.

هر ان مردیکه بر طالع حمل تولد شود النجم

3. (ff. 13v-18). (*Tāli'nāma-i-zanān*). Similar horoscopes for women, beg.

هر ان زنیکه بر طالع حمل زاید آنرا النجم

Dated the 23rd Rab. I 1135/the 1st Jan. 1723, transcribed by S. Muḥammad Yār (?).

Ff. 18; S 8×5,5; 6×4,25; ll 15-16, no jadwals. Europ. pap., thickness 10=0,76 mm. Bad Ind. nast., line 3,5×10 mm. Cond. fairly good. Many magical tablets. Quotations on fol. 1. CFW.

913.

(فالنامه جعفر صادق)

(Fāl-nāma-i-Ja'far Ṣādiq).

Ar. 485.

A short treatise on divination by the *Qur'ān*. The authorship is ascribed to Imām Ja'far Ṣādiq. As stated in the introduction,

the book was kept in the treasury of a khalif who sent it to Maḥmūd Ghaznawī. The language seems to be archaic, and this may be an old work. It consists of quotations from the Coran, with explanations in Persian as to the auguries connected with various verses. Incomplete at the end, only a few lines are missing. Beg.

منقولست از ابی عبد الله جعفر الصادق که قریب پنجاه سال

خاطر گذاشت، الخ

Copied about the beg. of the xiii/xix c.

Ff. 9; S 9×5; 7×3,5; ll 17, no jadvāls. Or. pap., thickness 10=0,43 mm. Ind. nast., line 4,5×10 mm. Cond. fairly good, but paper is decaying. CFW.

914.

The same.

Ar. 470.

Another copy of the same treatise, see No. 913. Part of the introduction is missing, as there is a lacuna between ff. 1 and 2.

Copied about the beg. of the xiii/xix c.

Ff. 7; S 9,5×5; 6×3,5; ll 15, no jadvāls. Or. pap., thickness 10=0,48 mm. Ind. nast., line 4,5×12 mm. Cond. bad; pasted, traces of moisture. CFW.

915.

فالنامة

Fāl-nāma.

III 254.

A table with numbers, from 1 to 70, with a list of auguries connected with them. Its authorship is attributed to Mirzā Muḥyī'd-dīn. Beg.

فالنامة حضرت میرزا محیی الدین از صدق نیت درین سفاد خانه

نوشته الخ

Copied in the beg. of the xiii/xix c.

Ff. 4; S 9×6; 7,5×4,5; ll 15, no jadvāls. Or. pap. Ind. shikasta and nast., line 6×20 mm. Cond. tol. good.

916.

(مجموعه در رمل)

(Majmū'a dar raml).

III 222.

An album of notes and extracts, in prose and verse, from different works dealing with divination by *raml*. There are apparently no complete treatises in it, and it is most probably only a note-book of a diviner, who wrote down for memorisation the passages useful to himself which he found in different books. Many of these notes are in the form of questions and answers. The dates 1149/1736-1737 and 1159/1746, are mentioned on f. 36,

but the book was most probably compiled sometime in the beg. of the XIII/XIXc.

Copied about the beg. of the xiii/xix c.

Ff. 83; S $10 \times 5,25$; ll 18, or less. irregular; no jadwal. Or. greyish and coloured paper, thickness $10=0,43$ mm. Ind. nast., line $3,5 \times 10$ mm. Cond. rather bad. Worm-eaten.

IX. VARIA.

(a) *Itineraries.*

917.

جداول ابعاد ما بین بلاد

Jadāwil-i-ab'ād mā bayn bilād.

A.J. 40.

Tables of the distances between some important cities of India, such as Agra, Benares, etc., and other places, taken from the book of (Major) James Rennell, apparently his "Memoir of a Map of Hindoostan, or the Mogul Empire," London, 1783. Beg.

جداول ابعاد ما بین بلاد مشهوره هندوستان بحساب میل انگریزی از کتاب انگریزی نقشه هندوستان من تصنیف جیمس رنل که در شهر لندن در سنه ۱۷۸۵ عیسویه بقالب طبع در آمده

Follows a list of places with their distances from Agra.

Copied about the middle of the xiii/xix c.

* Fl. 101v-122v; for measurements, etc., see No. 897.

(b) *Translations from Sanskrit.*

918.

(رساله موسیقی)

(Risāla-i-mūsīqī).

III 196.

A Persian translation of a Hindu treatise on music. The exact title and the names of the author and of the translator are not mentioned. The present copy is incomplete at the end. There is no preface or doxology, and the book opens abruptly with:

بدانکه ناد بمعنی شد یعنی

آواز است الخ

Copied in the beg. of the xiii/xix c. Many tables.

Fl. 56; S 8,5×5,25; 7×3,5; ll 13, no jadwals. Or. pap., thickness 10=0,33 mm. Ind. nast., line 4,5×15 mm. Cond. not good. Traces of moisture. A few notes on the margins.

(c) *Book-binding.*

919.

رساله منظوم در صحافی

(Risāla-i-manzūm dar Saḥḥāfi).

A.J. 56.

A versified treatise on book-binding. The real title of the work is not mentioned. The *takhalluṣ* of the author may be

Mujallid (cf. ff. 5v, 8v, 96). He was apparently writing towards the end of the XII/XVIIIc., as he refers to his spiritual guide as Shāh Yadu'l-lah 'Alawī (cf. above, No. 781). The work is divided into 9 *faṣls* and a *khātima* (f. 94), dealing with the preparation of card-board, the arrangement of the leaves, the sewing them together, etc., and ending with the methods of gilding, painting, and ornamentation. Beg.

بگو الحمد ان مجلد را که از دم ، کند این جز بندی این جلد آدم ،

Dated the 27th Ram. 1275/the 30th Apr. 1859.

Ff. 96; S 7,5 × 4,25; 4,75 × 2; ll 9, no *jadwals*. Europ. pap., thickness 10 = 0,53 mm. Ind. shikasta, line 3 × 13 mm. Cond. good.

(d) *Scrap books*.

920.

(مجموعه)

(Majmū'a).

Ar. 1210.

A note-book, containing short extracts from various standard theological works, chiefly giving different *ḥadīths*, prayers, explanations of verses of the Coran, prescriptions about *jihād*, marriage, etc., etc. There are also some poetical quotations (cf. ff. 26-31v, from Ḥasan 'Alī), etc. Judging from its contents, spirit and general appearance, the book probably belonged to the library of Tipu Sultan.

Copied about the end of the xii/xviii c., by different hands.

Ff. 200; S 7,5 × 4,25; ll 9-11, no *jadwals*. Bluish Europ. pap., thickness 10 = 0,56 mm. Ind. nast., different hands. Cond. partly quite good, partly hopeless: some pages were written with ink containing much acid, which destroyed the paper entirely. CFW.

ADDITIONS.

1. *History.*

921.

روضة الاحباب

Raudatu'l-aḥbāb.

D 186.

The *second maḡṣad* of this well-known history of Muḥammad and his immediate successors, by 'Aṭā'u'l-lah b. Fādli'l-lah Jamāl al-Ḥusaynī (d. 926/1520). See IvASB 53 and IvC 12; add references to: Dorn C. 298; Dorn AM. 348; CHL II, 715; Ed 191, 420. Although this *second maḡṣad* is divided into two *bābs*, the present copy, as other known transcripts, contains only one *bāb*, dealing with the events which took place between the time of Muḥammad's death and 35/655. Beg. as usual:

لك الحمد يا مسبب الاسباب و لك الشكر ... مقصد دوم از كتاب

روضة الاحباب النخ

The copy belonged apparently to the same set of which the first volume was described in IvASB 54; the latter is dated 1029/1620. Scribe: Fīr-Qulī son of Subḥān-Qulī Tūghbā'i.

Ff. 134; S 12×7; 8,25×4,25; ll 25, within gold and blue jadwals. Or. pap., thickness 10=0,46 mm. Good Ind. nast., line 2,5×7 mm. Cond. good. Pasted. Good artistic vignette.

2. *Ethics.*

922.

اخلاق همايون

Akhlaq-i-Humāyūn.

E 14.

A fragment of this treatise on ethics, composed in 912/1506-7, by Ikhtiyār al-Ḥusaynī, and dedicated to Bābur. See IvASB 1387, IvC 495. The present MS. contains only the last quarter, or less, of the whole work, corresponding with ff. 32-38v of IvASB 1387, or ff. 11-13 of IvC 495, beginning with the description of the *waḡā'if*.

Copied towards the end of the xii/xviii c.

Ff. 9; S 9×5; 6,5×3,25; ll 17, within jadwals. Or. pap. Good Ind. nast., line 3×8 mm. Cond. bad; worm-eaten and badly pasted. CFW.

3. *Muḥammadan Theology.*

923.

(مجموعه)

(Majmū'a).

A.J. 39.

A collection of fragments of religious contents:

1. (ff. 1v-35v). *Bāb-i-awwal dar bayān-i-islām wa imān wa wuḍū' wa namāz, etc.* An incomplete copy of the *first bāb* of some

exposition of Sunnite doctrine, dealing with the ordinary religious prescriptions of Islam. It is subdivided into 25 *faṣls*, but, after the first *faṣl* the headings are marked only for the 16th (on *zakāt*, f. 33) and 17th (on seeking knowledge, f. 35). There is a lacuna after f. 30. The title of the original work, and the name of the author are not mentioned. Beg.

باب اول در بیان اسلام و ایمان و وضو و روزه و حج و زکوٰۃ و غیره مشتمل بر بیست و پنج فصل، فصل اول در ذکر اسلام و ایمان، رکن ایمان کلمه لا اله الا الله الخ

2. (ff. 36–50v). Fragments of a work on tradition, dealing with different subjects. These may belong to the same work as the preceding item.

3. (ff. 50v–58). *Dastūr-i-jā'idu'n-nūr*. A short treatise on Sunnite tradition concerning Muḥammad's ways of dressing, by 'Abdu'l-Ḥaqq Dihlawī (f. 51), cf. above, No. 820. See IvASB 1004. Beg. as usual:

بعد حمد و ستایش الهی و پس نعمت (sic) و تحیت رسالت پناهی نموده می آید که این رساله ایست مختصر در بیان آداب لباس حضرت سید البشر الخ

On the margins there are many additional prayers and quotations, as, for instance, from the *Kifāyatu'l-muṣallī* (f. 2v), from the *Tarjuma-i-Širāṭu'l-mustaḡīm* (f. 10), etc.

Copied towards the end of the xii/xviii c.

Ff. 58; S 12×7,5; 9,5×4,25; ll 19–27, no *jadwals*. Or. pap., thickness 10=0,46 mm. Ind. nast. and *shikasta*, good and bad, different hands. Cond. fairly good. Slightly worm-eaten.

4. *Christian Theology*.

924.

ترجمہ زبور

Tarjuma-i-Zubūr.

Af 3.

The same translation of the Psalms as described in IvC 667, with the same preface and dedication to Nādir Shāh. At the end there is added a quotation (in English) from J. Hanway's "An Historical Account of the British Trade over the Caspian Sea, etc.," vol. IV, p. 217, explaining the circumstances in which, under the orders of Nādir, in 1740, translation was made of different Christian sacred books. There is, however, no direct reference to this particular translation. Beg. as in IvC 667:

حمدی کہ عندلیبان قدسی زبان سدرۃ المنتہای فصاحت ... اما بعد
چون افتاب فرمان قضا جریان و حکم عالم‌النبی الخ

Copied about 1835 (as the paper has water-marks : J. Green & Son, 1831-1832).

Ff. 117; S 9 × 7,25; 6,5 × 4; ll 13, no jadvāls. Europ. pap., thickness 10=0,35 mm. Good Ind. nast., line 4 × 12 mm. Cond. good. Paper is decaying.

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- (2) *MSS. containing illustrations* : 900 (*bad*), 908 (*bad*).
- (3) *Vignettes (lauḥ or 'inwān)* mediocre: 773, 816; *bad*: 819, 822, 851.
- (4) *Calligraphically written copy* : 816.

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482	239	544	210-213v	605	60v-97	667	45v-52
483	90	545	40	606	92	668	40
484	71	546	11	607	339	669	1v-104
485	353	547	289	608	325	670	132
486	31	548	34v-44	609	261	671	92
487	256	549	7	610	34v-50	672	121v-151
488	237	550	109	611	407	673	89
489	101	551	23-24	612	433, 246, 265, 81	674	272
490	293	552	1v-4v	613	450	675	30
491	428		(marg.)	614	284		

676	267-278v	738	218	798	196	858	4
677	87	739	1v-15v	799	1v-60v	859	64-101v
678	94	740	41v-42v	800	20	860	350v-
679	96	741	191	801	243		375v
680	80	742	144	802	1v-279v	861	345
681	111	743	142	803	77	862	180
682	59v-127	744	122v-125	804	537	863	122-144
683	260	745	231v-	805	59-72	864	64
684	74-77		326v	806	49	865	85v-100
685	64	746	54v-95	807	113-140v	866	72
686	105-164v	747	183	808	119v-	867	154
687	153-175v	748	314		125v	868	64v-76v
688	1v-14	749	359	809	201	869	59-182
689	119	750	121v-	810	22	870	55
690	240		189v	811	120-165v	871	65
691	136	751	96	812	155	872	87
692	324	752	288v-292	813	23	873	47
693	31	753	60	814	113-121v	874	16
694	281v-286	754	142	815	1v-20,	875	92
695	74	755	39		33-37v	876	270v-381
696	146	756	123	816	77v-107	877	372
697	1v-58	757	39	817	1v-102v	878	31
698	106	758	34	818	538	879	119
699	60	759	57	819	54	880	216
700	271v-	760	190	820	349	881	16
	278v	761	236-237	821	155-159	882	126
701	77	762	1v-55v	822	234	883	1v-47
702	1v-73v	763	191v-	823	110	884	222
703	208		230v	824	168	885	140
704	47-49v	764	118	825	124	886	67
705	133	765	50	826	328	887	200
706	283	766	1-77	827	390v-460	888	730
707	32	767	33v-71v	828	67v-77v	889	207
708	152	768	1-119v	829	333	890	64
709	330	769	166	830	183	891	148
710	157	770	116	831	259	892	15v-32
711	216	771	222	832	1v-22v	893	1v-57v
712	183	772	8v-126	833	155	894	80v-85
713	217-246	773	159-164v	834	1-46, 50-	895	42-56v
714	91-95v	774	79		68v	896	235
715	178	775	124v-193	835	69	897	19
716	385	776	56	836	1-123	898	1v-95v
717	218	777	88v-91	837	479	899	176
718	33v-35	778	1-3v	838	179	900	236
719	458	779	166	839	267	901	40-57
720	219	780	185	840	174	902	8v-29v
721	159	781	313	841	37	903	42v-59v
722	13	782	141v-155	842	201	904	21
723	98-101	783	530	843	392	905	107
724	7v-22v	784	683	844	250	906	107
725	205	785	166	845	111	907	126v-131
726	123	786	149	846	92	908	1-10
727	254-256v	787	124	847	117	909	56-63v
728	237-238v	788	179	848	77	910	66
729	224	789	91	849	1v-68v	911	106
730	113	790	71	850	260	912	145
731	151	791	391	851	11	913	103-110v
732	4v-50	792	100v-121	852	12v-46v	914	20
733	1v-120	793	134	853	114	915	17-35
734	238	794	117	854	234	916	79
735	129	795	54	855	141	917	67
736	181	796	47	856	11	918	59
737	383	797	225	857	9	919	22

920	8v-17	976	76	1037	192	1098	469
921	621	977	21v-219	1038	276	1099	517
922	12	978	6	1039	145	1100	500
923	412	979	153	1040	307	1101	47v-80v
924	478	980	147	1041	294	1102	259
925	1-214,	981	29	1042	70	1103	289
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926	11-389	983	120	1044	46v-51	1105	1v-46v
927	426	984	45	1045	81v-98v	1106	111
928	189v-254	985	116	1046	1v-70v	1107	541
929	1-118v	986	26	1047	45	1108	259
930	107v-129	987	21v-65v	1048	79	1109	144
931	1-15	988	1v-44v	1049	77-84v	1110	168
932	103v-	989	110	1050	60	1111	71
	211v	990	87	1051	1v-106v,	1112	135
933	1-20v	991	126		153-201	1113	365
934	870	992	191	1052	118	1114	233
935	273	993	206	1053	88	1115	54
936	96	994	244	1054	54	1116	189
937	1v-43,	995	1v-44	1055	88	1117	17-87v
	132-135,	996	64	1056	44	1118	141
	177-180	997	397, 343,	1057	23	1119	159
938	1v-44v,		399	1058	352	1120	75
	80-79	998	600	1059	381	1121	384
939	150	999	755	1060	14	1122	207
940	103	1000	293	1061	11v-27	1123	207
941	35-50,	1001	494	1062	182	1124	187v-190
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945	269	1006	22	1067	229	1129	227
946	96	1007	456, 464	1068	112	1130	544
947	187	1008	160v-	1069	260	1131	141
948	25		179v	1070	89	1132	89-90
949	1-37	1009	1v-80	1071	532	1133	333
950	181	1010	117	1072	132	1134	276
951	109	1011	131	1073	114	1135	4v-93v
952	1-63v	1012	156	1074	83	1136	67
953	77v-102v	1013	1-15v	1075	91	1137	168v-176
954	259	1014	69-75	1076	44v-102	1138	17
955	400	1015	57-69v	1077	56	1139	73
956	410	1016	1v-8v	1078	80	1140	55
957	1v-282v	1017	329	1079	407	1141	190v-
958	582	1018	184	1080	1v-21v		207v
959	507	1019	107-149	1081	83	1142	116
960	603	1020	46v-72v	1082	7v-24	1143	139v,
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	198, 202	1022	63	1084	306		179v
962	463, 428	1023	326	1085	38	1144	36
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965	458	1026	166	1088	65	1147	190
966	481	1027	141	1089	490, 415	1148	6
967	285v-460	1028	149	1090	1v-33v,	1149	249
968	498	1029	190		51v-63v	1150	357
969	264	1030	199	1091	140	1151	236
970	38	1031	229	1092	98v-115v	1152	384
971	1v-101	1032	291	1093	12	1153	1v-8v
972	36v-79v	1033	292	1094	103-138v	1154	20
973	55	1034	339	1095	1v-22	1155	1v-10v
974	1-29v	1035	241	1096	296	1156	11
975	29	1036	1v-189v	1097	59	1157	1v-12v

1158	360	1219	1v-167v	1277	1v-9v	1331	169v-
1159	184	1220	175	1278	74		172v
1160	394	1221	119v-	1279	75	1332	116
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1162	485		130v-	1281	73	1334	109v-114
1163	195		132,	1282	75v-110v	1335	19v-31
1164	413		137v-143	1283	117	1336	19-29v
1165	167	1222	266	1284	123	1337	1v-7
1166	1v-165	1223	1v-11v	1285	41	1338	1v-8v
1167	143	1224	34v-41v,	1286	22	1339	67v-183v
1168	91		54v-61v	1287	118	1340	1v-28v
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1170	215	1226	63v-125	1289	151	1342	25-32, 56-
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1172	36	1228	63v	1291	136-160	1343	67-76v,
1173	57v-73	1229	112	1292	154		98-128
1174	67	1230	251	1293	104	1344	98v-112v
1175	152-206v	1231	168-279	1294	1v-171v	1345	175v-236
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1179	6v-175	1235	231	1298	42	1348	9-11, 110-
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1183	364	1239	488	1302	67-56v		111-
1184	267	1240	116	1303	1v-39		125v,
1185	28	1241	216	1304	21v-57v		169-174
1186	9v-18	1242	133	1305	11v-216v	1351	13v-28v
1187	132	1243	1v-159v	1306	94	1352	1v-18v,
1188	56	1244	133	1307	188		30v-32v
1189	92	1245	169		(marg.)	1353	5
1190	95	1246	1v-37v	1308	76	1354	13
1191	229	1247	167	1309	146v-	1355	41
1192	250	1248	289		151v	1356	48
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1197	257	1253	127	1312	1v-70v	1360	795
1198	29v-176v	1254	37	1313	166	1361	1-8v
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1201	127	1257	318v-345	1316	46	1364	155
1202	113	1258	77v-92	1317	172v-192	1365	744
1203	33v-146	1259	292	1318	1v-39v	1366	502
1204	120	1260	1-3v	1319	1v-21v	1367	601
1205	314	1261	45v-125v	1320	120	1368	197
1206	324	1262	101v-113	1321	36	1369	217-219
1207	278v-	1263	196	1322	90v-145	1370	342
	317v	1264	224	1323	48	1371	184
1208	36v-38v	1265	444	1324	131-232v	1372	161
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1212	21v-67	1270	24	1327	1-32v,	1377	171
1213	50	1271	93		42-53v	1378	122
1214	631	1272	57	1328	11v-61,	1379	1v-19v
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1216	331	1274	177	1329	19	1381	67
1217	384	1275	557	1330	1v-5v	1382	132
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1385	130	1447	186	1507	7	1564	326
1386	160	1448	259	1508	444	1565	158
1387	1v-38v	1449	184	1509	1v-334v	1566	35v-58
1388	38	1450	38	1510	1-181v	1567	566
1389	98	1451	52	1511	23	1568	486
1390	84	1452	105	1512	38v-57v	1569	198
1391	262v-	1453	24	1513	52	1570	88
	378v	1454	24v-37	1514	23	1571	99
1392	1v-60	1455	16	1515	1v-14v	1572	108
1393	317	1456	89	1516	54	1573	191
1394	1v-261	1457	13	1517	157	1574	26
1395	342	1458	6	1518	44	1575	311
1396	99	1459	57-68	1519	1v-28	1576	1v-122v
1397	65	1460	45	1520	7	1577	120v-134
1398	89	1461	1v-23v	1521	4	1578	55
1399	81	1462	28v-41	1522	10v-17	1579	466
1400	13v-18v	1463	20-33v	1523	335v-	1580	1v-67v
1401	1v-157v	1464	41-53		338v	1581	1-42v
1402	138	1465	8v-20v	1524	183v-	1582	297v-
1403	14-25	1466	35		186v		371v
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1410	62	1472	7	1530	930	1586	295v-
1411	146v-189	1473	1v-5v	1531	114		297v,
1412	1v-27	1474	30v-33v	1532	64		371v-
1413	167	1475	89	1533	29		379v
1414	218	1476	49-53v	1534	85	1587	246
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1421	449	1483	11-56v	1541	110	1593	280
1422	538	1484	33	1542	374-375v	1594	197
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1424	29	1486	284	1544	164v-	1596	352
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1426	516	1488	305	1545	77	1598	70v-90v
1427	624	1489	24	1546	1v-53	1599	22v-53
1428	547	1490	12	1547	129	1600	50
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1434	222, 232	1495	13v-20v	1553	100	1606	4
1435	163	1496	260	1554	53	1607	151
1436	171	1497	46	1555	169	1608	211
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APPENDIX II.

Additions and corrections to the "Concise descriptive catalogue of the Persian MSS. in the collection of the Asiatic Society of Bengal," Calcutta, 1924.

No. 245, p. 88. The author is really Abū'l-makārim b. 'Alā'ī'l-mulk Jāmī, cf. N. Khanikoff, "Mémoire sur la partie Méridionale de l'Asie Central," Paris, 1861, p. 116, where the work is referred to.

No. 259, p. 101, l. 8 (No. 243) read the date 930/1524.

No. 402, p. 176. The date of composition is approximately the end of the xii/xviii c., see the present catalogue above, No. 793. The date of copying must be about 1206/1792, because the copy described here is so dated; it was transcribed apparently by the same hand as IVASB 402.

No. 505, p. 222. In the quotation of the initial words of the work read:

حمد بید و غایت اله

No. 903, p. 411. This poet is apparently identical with S. Murtaḍā Shāhjahānābādī, who died in the beg. of xiii/xix c. See the present catalogue, No. 766 (46).

No. 918, p. 417. The author of this version is Āfarin, as is proved by a collation with IvC 291, q.v.

No. 1085, p. 524. The author, undoubtedly, is identical with Shihābu'd-dīn b. Shamsi'd-dīn 'Umar ar-Zāwulī ad-Dawlatābādī al-Jaunpūrī, the well known theologian under Sharqī princes, who died in 848-9/1444-5. Cf. Brock. II, 220; IvC 371. Ashraf Khān, mentioned here, is in reality the brother of Ibrāhīm Shāh Sharqī, of Jaunpūr (803-44/1400-40).

No. 1214, p. 577. The work was lithographed in Lucknow.

No. 1280, p. 615. Read the second line of the note as follows: It was composed in 1097/1686 (cf. f. 2v), by Ja'far Muḥammad for his disciple 'Azīzu'l-lah Sharafu'd-dīn Šiddīqī Ibrāhimpūrī, etc.

No. 1358, p. 650. The work was lithographed in Haydarabad, 1309.

No. 1363, p. 652. The date of composition of this work is the end of the ix/xv c. As proved in my note, see JRAS, 1927, pp. 95-6, it was written between 870/1466 and 900/1494.

No. 1543, p. 719. The works of Yūsufi are often lithographed in India, separately and as appendices to larger medical treatises. Lucknow, 1925, etc.

No. 1545, p. 720. Lithographed in Lucknow, 1914.

No. 1555, p. 724. Lith. Cawnpore, 1914.

No. 1574, p. 730. Lith. Lahore, 1925.

APPENDIX III.

Additions and corrections to the "Concise descriptive catalogue of the Persian MSS. in the Curzon collection of the Asiatic Society of Bengal," Calcutta, 1926.

No. 80, p. 82. Add reference to Br 111 where another copy of this work is described.

No. 83, p. 87. Cf. EB 1997, where a work of similar contents is described, with the title *Ta'rikh-i-maẓhar-i-buzurgān*.

No. 381, p. 268, l. 21 from bottom. Read the author's name: Muḥammad Taqī b. (Maqṣūd) 'Alī, etc.

No. 446, p. 313. Another copy of this work is described in EIO 2675.

No. 681, p. 455. Three copies are described in EB 1241 (13), 1820-1.

ERRATA.

No. 792, p. 27. Instead of *Majūm'a*, in the heading, read *Majmū'a*.

No. 857, p. 71, line 18. Instead of *Aṭrāf 'ajā'ibī'l-āyāt*, etc. read: *Aṭrāf 'ajā'ibī'l-āyāt*, etc.

No. 873 (15), p. 85. The date of the work in reality is 1159/1746. The chronogram must be read as follows: می باید شنید شنید شنید

No. 876, p. 90, line 26. Instead of بعد اما read اما بعد.

VOL 111

BIBLIOTHECA INDICA.
Work No. 248.

DESCRIPTIVE CATALOGUE
PERSIAN MANUSCRIPTS.
SECOND SUPPLEMENT.

CONCISE
DESCRIPTIVE CATALOGUE
OF THE
PERSIAN MANUSCRIPTS
IN THE COLLECTIONS OF THE
ASIATIC SOCIETY OF BENGAL.
SECOND SUPPLEMENT.

BY
WLADIMIR IVANOW,
*late Assistant-Keeper, in charge of the Muhammadan MSS., Asiatic Museum,
Imperial Russian Academy of Sciences, St. Petersburg.*

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CALCUTTA.
1928.

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LIST OF ABBREVIATIONS.

Ahlw=W. Ahlwardt, Verzeichniss der arabischen Handschriften der königlichen Bibliothek zu Berlin, 10 vols. Berlin, 1887-99. (*References are to numbers.*)

anecd.=work, or writer, on *anecdotes*, tales, etc.

Ar.=Arabic.

astrol.=work, or writer, on *astrology*.

astron.=work, or writer, on *astronomy*.

Aumer=J. Aumer, Die Persischen Handschriften der k. Hof- und Staatsbibliothek in Muenchen. München, 1866. (*References are to pages.*)

b.=بن or ابن, son of.

beg.=beginning, or beginning with.

Bh=Catalogue of the Persian Manuscripts in the Buhar Library (Calcutta), by Maulvi 'Abdu'l-Muqtadir. Calcutta, 1911. (*References are to numbers.*)

biogr.=work, or writer, on *biography*.

Bk=Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library at Bankipore (Patna), by Maulvi Abdul Muqtadir. Calcutta, 1912-1925 (7 volumes published). (*References are to numbers.*)

Blochet=E. Blochet, Catalogue des Manuscrits Persans de la Bibliothèque Nationale, vols. I-II, Paris, 1905, 1915. (*References are to numbers.*)

BL=Bibliotheca Lindesiana, Hand-list of Oriental Manuscripts, Arabic, Persian, Turkish. (Aberdeen), 1898.

Browne=E. G. Browne, A Catalogue of the Persian Manuscripts in the Library of the University of Cambridge. Cambridge, 1896. (*References are to numbers*, but the Roman figures are replaced by Arabic ones).

Brock.=C. Brockelmann, Geschichte der arabischen Litteratur, vols. I-II (Weimar, 1898, Berlin, 1902).

c.=century.

ca.=circa.

Caetani=G. Gabrieli, La Fondazione Caetani per gli studi Musulmani. Roma, 1926. (*References are to numbers.*)

CFW=College of Fort William, library of.

CHL I=E. Browne, A Hand-list of the Muhammadan MSS. preserved in the library of the University of Cambridge. Cambridge, 1900. (*References are to numbers.*)

CHL II=E. Browne, A Supplementary Hand-list of the Muhammadan MSS. preserved in the libraries of the University and Colleges of Cambridge. Cambridge, 1922. (*References are to numbers.*)

comp.=composed.

cond.=condition, state of preservation, chiefly with regard to legibility.

d.=died.

Dorn C.=Catalogue des Manuscrits et Xylographes Orientaux de la Bibliothèque Impériale Publique de St.-Petersbourg. St. Pétersbourg, 1852 (the Muhammadan MSS. described by B. Dorn). (*References are to pages.*)

EB=E. Sachau and H. Ethé, Catalogue of the Persian, Turkish, Hindūstāni and Pushtū Manuscripts in the Bodleian Library, vol. I, Oxford, 1889. (*References are to numbers.*)

Ed=A Descriptive Catalogue of the Arabic and Persian MSS. in Edinburgh University Library, by E. Robertson, H. Ethé and M. Hukh. Hertford, 1925. (*References are to numbers.*)

EIO=H. Ethé, Catalogue of the Persian Manuscripts in the Library of the India Office, vol. I. Oxford, 1903. (*References are to numbers.*)

Elliot, Hist. of India=Sir H. M. Elliot, The History of India as told by its own historians. The Muhammadan Period. Vols. I-VIII, London, 1867-1877.

Elliot's Collection=A. Sprenger, MSS. of the late Sir H. Elliot, JASSB, 1854, pp. 225-264. (*References are to numbers.*)

epist.=work, or writer, on *epistolography*.

Eur.=European (paper).

f., ff.=folio, folios.

Flügel=G. Flügel, Die Arabischen, Persischen und Türkischen Hand-

- schriften der Kaiserlich-Königlichen Hofbibliothek zu Wien, vols. I-III. Wien, 1865-1867. (*References are to pages*).
- Fleischer, Dresden C.=H. Fleischer, *Catalogus Codicum orientalium bibliothecae regiae Dresdensis*. Lipsiae, 1831. (*References are to pages*).
- Fleischer, Leipzig C.=H. Fleischer, *Catalogus librorum manuscriptorum qui in bibliotheca senatoria civitatis Lipsiensis asservantur*. Grimmae, 1834. (*References are to pages*).
- Gotha C.=W. Pertsch, *Die Persischen Handschriften der herzoglichen Bibliothek zu Gotha*. Wien, 1859. (*References are to pages*).
- gram.=work, or writer, on *grammar*.
- Hājī Khalīfa=Lexicon Bibliographicum et Encyclopaedicum a Hājī Khalīfa compositum, ed. G. Flügel, vols. I-VII. London, 1835-1858.
- hist.=history, or historian.
- Ind.=Indian.
- IvASB=W. Ivanow, *A Concise Descriptive Catalogue of the Persian MSS. in the collection of the Asiatic Society of Bengal*. Calcutta, 1924. (*References are to numbers*).
- IvC=W. Ivanow, *A Concise Descriptive Catalogue of the Persian MSS. in the Curzon collection of the Asiatic Society of Bengal*. Calcutta, 1926. (*References are to numbers*).
- IvPS(I)=W. Ivanow, *First Supplement to the Concise Descriptive Catalogue of the Persian MSS. in the collections of the Asiatic Society of Bengal*. Calcutta, 1927. (*References are to numbers*).
- JA=Journal Asiatique (Paris).
- JASB=Journal (and Proceedings) of the Asiatic Society of Bengal (Calcutta).
- JRAS=Journal of the Royal Asiatic Society (London).
- Krafft=A. Krafft, *Die Arabischen, Persischen und türkischen Handschriften der k. k. Orientalischen Akademie zu Wien*. Wien, 1842. (*References are to pages*).
- Leyden C.=Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae (by R. Dozy, P. de Jong, M. de Goeje, and M. Houtsma), vols. I-VI. 1851-1877, Lugduni Batavorum. (*References are to pages*).
- lex.=work, or writer, on *lexicography*.
- lith.=lithographed, lithograph.
- ll=number of lines on a page.
- Mad=Catalogue of the Arabic and Persian MSS. in the Library of the Calcutta Madrasah, by Kamālū'd-dīn Ahmād and 'Abdu'l-Muqtadir. Calcutta, 1905. (*References are to numbers*, but the Roman figures are replaced by Arabic ones).
- mathem.=work, or writer, on *mathematics*.
- med.=work, or writer, on *medicine*.
- Mehren=A. F. Mehren, *Codices Persicii Turcici, Hindustanici varique alii, bibliothecae regiae Hafniensis*. Hafniae, 1857. (*References are to pages*).
- MG=Katalog der Bibliothek der Deutschen Morgenländischen Gesellschaft, Vol. II, *Persische und Hindustanische Handschriften*. Leipzig, 1911. (*References are to numbers*).
- mm.=millimetres.
- moral.=work, or writer, on *moral philosophy*.
- nast.=nasta'liq.
- occult.=work, or writer, on *occult sciences*.
- Or.=Oriental (paper).
- orn. pr.=work, or author of a work, in *ornate prose*.
- p., pp.=page, pages.
- p.=poetical work, or poet.
- Palmer=E. Palmer, *A Descriptive Catalogue of the Arabic, Persian and Turkish MSS. in the library of Trinity College, Cambridge*. Cambridge, 1820. (*References are to pages*).
- pap.=paper.
- philos.=work, or writer, on *philosophy*.
- Pertsch=W. Pertsch, *Die Handschriften-Verzeichnisse der Königl. Bibliothek zu Berlin*. Viertes Band. *Verzeichniss der Persischen Handschriften*. Berlin, 1888. (*References are to pages*).
- R=C. Rieu, *Catalogue of the Persian Manuscripts in the British Museum*, vols. I-III. London, 1879-1883. (*References are to pages*).
- Rehatssek=E. Rehatssek, *Catalogue raisonné of the Arabic, Hindostani, Persian and Turkish MSS. in the Mulla*

- Firuz Library. Bombay, 1873. (*References are to pages*).
- Rosen=Baron V. Rosen, Collections Scientifiques de l'Institut des langues orientales. III. Les Manuscrits Persans. St.-Petersbourg, 1886. (*References are to pages*).
- RS=C. Rieu, Supplement to the Catalogue of the Persian Manuscripts in the British Museum. London, 1895. (*References are to numbers*).
- RSBr=E. Donison Ross and E. Browne, Catalogue of two collections of Persian and Arabic MSS. preserved in the India Office Library. London, 1902. (*References are to numbers*).
- S=size (length and width of the pages of the MSS).
- S.=Sayyid.
- Schefer=E. Blochet, Catalogue de la collection de MSS. Orientaux, formée par M. C. Schefer, Paris, 1900. (*References are to numbers*).
- Sprenger=A. Sprenger, A Catalogue of the Arabic, Persian and Hindustani Manuscripts of the Libraries of the King of Oudh. Vol. I. Calcutta, 1854. (*References are to pages*).
- Storey=C. A. Storey, Persian Literature. London, 1927.
- suf.=a *Šūfī*, or work, or writer, on *Sufism*.
- sur.=surnamed, or with the takhalluṣ of.
- theol.=work, or writer, on *theology*.
- tol.=tolerably.
- Tornberg=C. T. Tornberg, Codices Arabici, Persici et Turcici bibliothecae regiae universitatis Upsalensis. Upsaliae, 1849. (*References are to pages*).
- tr., transl.=translated, translation, translator.
- tr. *Sanskrit*. =translation, or translator, from the Sanskrit.
- v., vol., vols.=volume, volumes.
- v (after a folio-number)=verso.
- wr.=wrote, was engaged in composition.
- ZDMG=Zeitschrift der deutschen morgenländischen Gesellschaft (Berlin).

In order to secure uniformity in references to the present catalogue, the following abbreviation is recommended:—

1v PS(II)

(i.e., second supplement to the catalogue of Persian MSS. in the collections of the Asiatic Society of Bengal).

PREFACE.

The present small volume, containing 174 descriptive notes, completes, up to January 1st, 1928,¹ the series of catalogues of the Persian manuscripts in the different collections preserved in the library of the Asiatic Society of Bengal. The whole Persian catalogue thus consists of 2,879 notes, which deal with about 4,600² separate items, contained in 2,546 volumes :—

1. Catalogue of the older collection (published in 1924) :
1,781 notes, dealing with 2,891 separate items, in 1,501 vols.
2. Catalogue of the Curzon collection (published in 1926) ;
756 notes, dealing with 1,068 separate items, in 712 vols.
3. First supplement to both the preceding catalogues (published in 1927) ; 168 notes dealing with 377 items, in 164 vols.
4. Second (the present) supplement ; 174 notes, dealing with 266 separate items, in 169 volumes.

The total Persian MS. collection in the library of the Asiatic Society of Bengal is thus amongst the largest in the world. Its characteristic feature, as emphasized in the prefaces to the preceding volumes of this series of catalogues, is the large proportion of works of Indian origin. This circumstance makes the collection particularly valuable and important for research in the history of Muhammadan literature and civilisation in India.

Students of these subjects, as also students of Persian literature in general, must feel profound gratitude towards the long line of British Governors of India during the period of more than a hundred years since the library of the Asiatic Society was started. Their enlightened and generous policy has not only rendered possible the saving of such a large number of valuable literary documents from otherwise inevitable destruction, but has now, through the publication of these catalogues, made accessible to every student adequate information as to their contents. No government has ever done so much for the cultural development

¹ It is hoped that it may be found possible to publish further Supplements of the same size as the present one, dealing with some 150 volumes at a time whenever such a number of new acquisitions has accumulated. During this year, 1928, so far, from the 1st January to the 1st of June, about 20 Persian manuscripts have been newly acquired.

² I calculated 4,602, but there are, included in this number, small items in Arabic, Turkish, Pashtoo, and Hindustani, which for technical reasons could not be transferred to their respective collections.

of its colonial subjects as the Government of India. The existence of the library of the Asiatic Society, and the publication of these catalogues, is one of the numberless examples of this policy.

The history of the collection and the story of the cataloguing are told in the prefaces to the first and second volumes of this series. Here I only express my regret that the conditions under which, especially in the beginning, the work had to be accomplished were so very far from satisfactory, and that the means to create an up-to-date catalogue were at first almost entirely lacking. It was only gradually, towards the close of the work, that the most indispensable apparatus was gathered together. This explains some imperfections of the earlier volumes which have been removed in the later ones. Only those who have had a similar experience can understand how much of the energy, devotion and self-sacrifice, needed for an arduous task of this nature, may be wasted over continual efforts to overcome numerous and annoying difficulties caused by defective administrative arrangements.

It is therefore a matter of great satisfaction to see the work now completed, and I take this opportunity to acknowledge my great indebtedness to all who in one way or other have helped or supported the undertaking in the different phases of its progress.

The manuscripts catalogued in the present volume were nearly all acquisitions registered during the year, 1927. Only five of them¹ belong to the older collections, and had for some special reason not been included in the former catalogues. The bulk of the present collection, 106 volumes out of 164, were purchased by me, on behalf of the Asiatic Society, at Lucknow in November, 1926.² The other 58 volumes were acquired locally, at Calcutta, in small lots.

The rarer and more valuable items described in this catalogue are mentioned in a special note further on. The collection, as a whole, is chiefly devoted to religious lore (88 notes out of the 174). These, as well as works dealing with epistolography and cognate matters (28 notes), can hardly be regarded as important for the solution of fundamental problems of Persian literature or of the history of Muhammadan theology in general. Their value, however, is considerable for any research in the history of the spiritual life of Muhammadan India during the last two centuries, to which these works mostly belong.

¹ Nos. 992-4 and 998 belong to the College of Fort William collections, and No. 999 belongs to the earlier portion of the Curzon collection. They had been wrongly treated as Arabic MSS.

² It took some time to prepare a hand list of these acquisitions, so that they could not be included in the preceding Supplement, and were entered into the Society's list of MSS. as an acquisition of the 1st January, 1927.

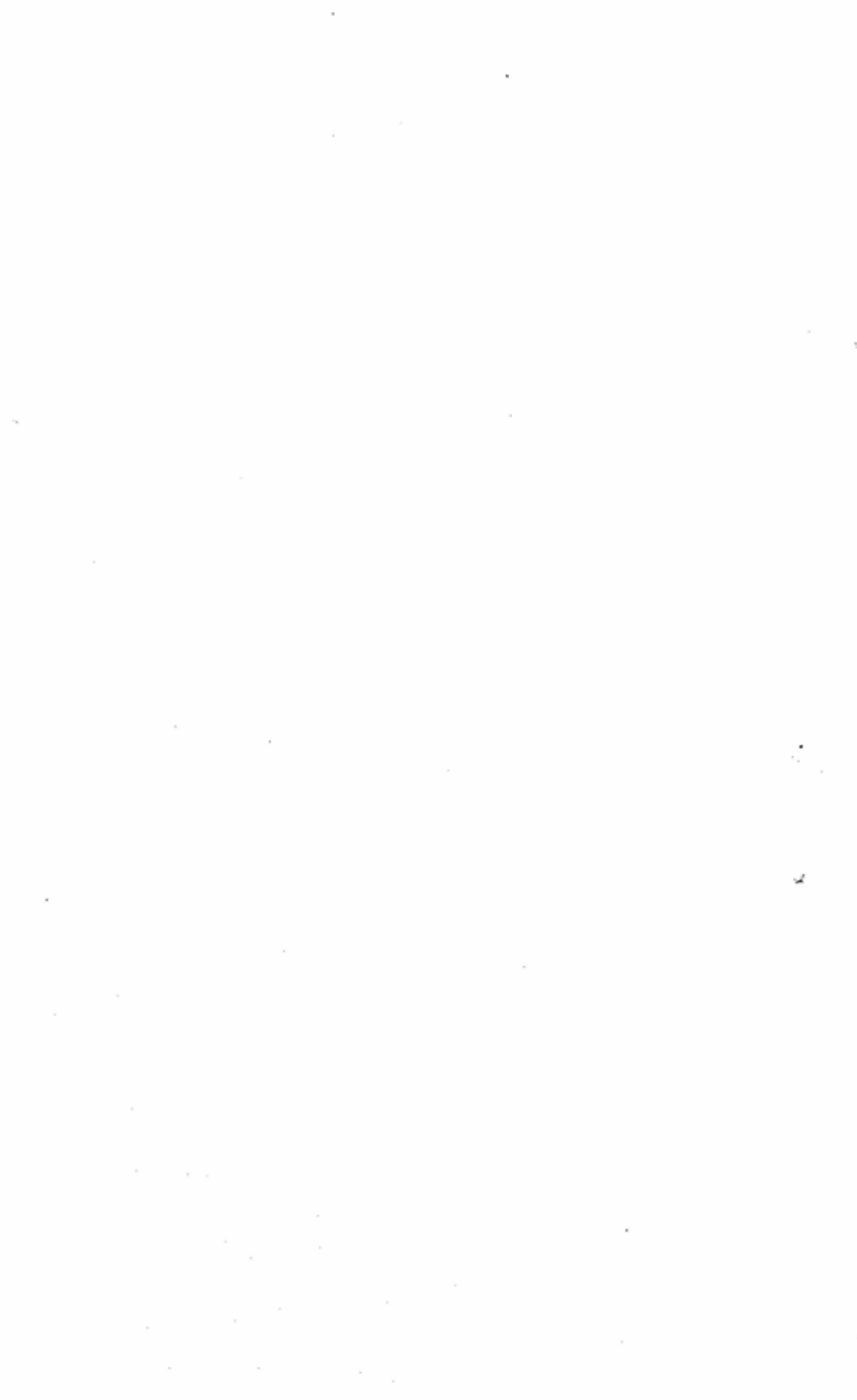
The technique of this catalogue has not been made subject to any important change as compared with the former volumes. The details are explained further on, in a special note on the matter.

The numeration of the notes is continued from the preceding volume, i.e., the First Supplement to the Concise Descriptive Catalogue of the Persian Manuscripts in the collections of the Asiatic Society of Bengal, Calcutta, 1927, and thus, originally, from the catalogue of the Persian MSS. in the Curzon collection (1926). Students have to be careful not to confuse these numbers with the numbers in the Catalogue of the Society's earlier collection (1924).

In conclusion I have again to express my great thanks to Mr. Johan van Manen for his customary and most kind assistance not only in all general matters connected with settling of the technical and financial sides of the publication, its actual printing, etc., but also for personal work on the catalogue by revising its English in the manuscript and by reading the final proofs, which has contributed much to its finish.

W. IVANOW.

Calcutta, the 5th June, 1928.



RARE WORKS IN THE COLLECTION.

1. HISTORY.

No. 929. *Jawhar-i-Samsām*, by Muḥammad Muḥsin Bijnorī, comp. about 1153/1741, a fairly rare history of Nādir's invasion.

No. 930. *Majmū'a-i-Haydar Shikūh*, letters and notes, from the second half of the xiii/xix c. Apparently no other copy is known.

No. 931. *Ta'rīkh-i-Āud'h*, by S. Kamālu'd-dīn Ḥaydarī. A history of Oudh, with an interesting continuation, not known in other copies.

2. BIOGRAPHY.

No. 932. Unfortunately only a small fragment of the rare and most important biographical work on Persian poets, by Taqī Kāshī, the *Khulāṣatu'l-ash'ār* (ca. 1016/1608).

3. RELIGIOUS LEGENDS.

Three interesting collections of legends about prophets, giving different versions of the well known Biblical stories.

No. 936. *Qīṣaṣu'l-anbiyā'*, by Ishaq b. Ibrāhīm an-Nishāpūrī who wrote probably in the v/xi c. Numerous illustrations.

No. 937. *Aḥsanu'l-qīṣaṣ*, by Muḥammad b. Maḥmūd Khawand Shāh, who wrote in the second half of the xi/xvii c. Apparently not known in other libraries.

No. 938. *Aḥsanu'l-qīṣaṣ*, the legend of Joseph, by 'Abdu'l-'Azīm Ḥusaynī Isfahānī, apparently not known in other libraries.

4. LETTERS AND OFFICIAL DOCUMENTS.

No. 952-3. *Munsha'āt-i-Sayf-khān*, by Munīr (the first half of the xi/xvii c.).

No. 954. An interesting collection of official letters.

No. 960. *Inshā-i-Lachmī Narāyan*, comp. towards the end of the xii/xviii c., contains interesting documents.

5. POETICS AND RHETORIC.

No. 968. *Rabī'u'l-asrār*, comp. probably in the x/xvi c.

No. 969. A collection of small works by Ārzū (d. 1169/1756).

6. MUHAMMADAN THEOLOGY.

No. 990. *Tafsīr-i-‘Abdu’l-‘Azīz* (Dihlawī, d. 1239/1824).

No. 1004. *Khulāṣatu’l-‘aqā’id*, comp. in 1199/1785, by Ghulām Husayn Muḥammadpurī.

No. 1005. *Risāla-i-ahkām-i-usbū’*, by the same author.

No. 1021. *Tarjuma-i-Makārimu’l-akhlāq* (by Ṭabarsī), apparently an otherwise unknown version.

No. 1044. *Muntakhabu’l-a‘māl*, by Muḥammad Muqīm, comp. in 1173/1760.

No. 1046. *Anṣu’l-mu‘minīn*, by ‘Abdu’l-Karīm b. Muḥammad Walī, end xii/xviii c.

No. 1047. *Murshidu’l-‘awāmm*, by Qāsim b. Ḥasan Jilānī, about the beg. xiii/xix c.

No. 1049. *Mawā‘iz-i-Ḥasaniyya*, by Dildār ‘Alī Lak’hnawī, comp. ca. 1200/1786.

No. 1052. *Hidāyatu’l-mustabṣirīn*, by the same author, apparently otherwise entirely unknown.

No. 1056. *Jamālu’-s-sāliḥīn*, by Ḥasan b. ‘Abdī’r-Razzāq, on religious ethics and observances.

No. 1058. A collection of small works of Mahdī Astrābādī (d. 1259/1843).

Nos. 1066–1071 are an interesting collection of controversial works, refuting and defending various points of Shi‘ite and Sunni doctrines against each other.

7. ETHICS.

No. 1076. An apparently entirely unknown work on ethics, completed in 1018/1609, by ‘Abdu’l-Wahhāb b. Ṭāhir aṣ-Ṣiddīqī, slightly incomplete at the beginning.

8. ASTRONOMY.

No. 1084. *Tagrību’t-tahrīr*, by Khayru’l-lah Khān Muhandis, comp. ca. 1161/1748, a rare version of the well-known *Almagest*.

9. MEDICINE.

No. 1089. *Majma’u’l-jawāmi’ wa dhakhā’iru’t-tarākīb*, by Muḥammad Husayn Shīrāzī, comp. in 1185/1772, a rare pharmacology.

No. 1090. *Manzūma-i-dalā’il-i-nabḍ wa bawl*, a rare short and versified tract on diagnostics.

NOTES ON THE TECHNICAL DETAILS OF THE CATALOGUE.

The explanations of the technical details of the catalogue are here reprinted with a few modifications (§ II, 6 e and f) from the First Supplement to the Concise Descriptive Catalogue of the Persian Manuscripts in the collections of the Asiatic Society of Bengal, Calcutta, 1927, pp. xv-xx.

I. GENERAL REMARKS.

1. **Description.** In this catalogue every separate work is, as far as possible, described in a separate note. Exceptions have been made in the following cases :—

- (a) Volumes containing a collection of works of one author.
- (b) Collections of short works dealing with the same subjects.
- (c) If two or more works, which are bound together, possess some kind of internal connection between themselves.
- (d) Fragments, short notes, scraps of all descriptions.

2. **Transliteration.** The system of transliteration remains the same as in the former catalogues. It represents the words according to their written forms, not according to their actual pronunciation. The vocalisation is given in accordance with the usages of good Persian, as at present spoken in Persia.

In Arabic words the same concession is made to the elementary principles of Arabic phonetics and grammar in names containing the definite article *Al*. Instead of '*Abd al Raḥīm*', as is given in different catalogues, the form of '*Abdu'r-Raḥīm*' is used, or in the Genitive case, with *Ibn* or *Abū*, forms like '*Abdi'r-Raḥīm*'. The *hamza* (ʾ) is marked only in the transliteration of Arabic expressions, given in their original Arabic form, not as loan-words in Persian. Therefore, e.g., the Arabic form is given as *Tadhkiratu'l-awliyā*, but the Persian form as *Tadhkira-i-awliyā*.

Table of transliteration :—

ا a, i, u	ت t	د d (ذ d'h)
ب b (پ bh)	ج j (چ jh)	ذ dh
پ p (ف ph)	چ ch (ف chh)	ځ ɟ
ت t (ث t'h)	ح h	ر r
ث th	خ kh	ز z

ژ zh	ع ' gh	م m
ش s	غ gh	ن n
ش sh	ف f	و w, u, (ū)
ص s	ق q	ح h
ض d	ک k, g (ک k'h)	ی y (ī).
ط t	گ g (گ g'h)	
ظ z	ل l	

Note 1. The letters o, e, v, x are used only in words of non-Persian and non-Arabic origin (Turkish, Indian, etc.).

Note 2. Diphthongs: *ay* for اِی, and *au* (or *aw*) for اَو.

Note 3. Wherever an accidental combination of consonants may lead to confusion with one of the aspirated letters used to render a simple consonant, the apostrophe (') is used (e.g. *nuz'hat*).

Note 4. The dash (-) is used: (a) to join two different words whenever they form one compound word; (b) with the Arabic article ال; (c) with the Persian *idāfa*; (d) with the Persian conjunction و when it is pronounced like *u* after words ending with a consonant.

II. THE SYSTEM OF THE DESCRIPTIVE NOTES.

1. **Numbers.** The serial numbers of the notes, which begin with 925, in continuation of the last number in IvPS(I), do not coincide with the actual numbers of the MSS. on the shelves of the library. A special index (VII) is provided to show the correspondence of these library marks with the numbers given to the descriptive notes in the catalogue.

2. **Titles.** Lengthy titles are given in their abbreviated form in the headings, but mentioned in full in the text of the notes.

3. **Dates.** (a) All approximate dates are given in *centuries*; they are left without special expressions like 'probably,' 'apparently,' etc., even if conjectural.

(b) The dates of the reigns of rulers are given according to S. Lane-Poole, *Muhammadian Dynasties* (I have used the Russian translation with corrections by Prof. W. Barthold, St. Petersburg, 1899).

(c) In all cases in which the dates in the Muhammadian era are given with their equivalents in the Christian era, the former stand *first*, and the latter *second*, and the indications A.H. or A.D. are omitted.

(d) Wherever not only the year of the Muhammadian era is given, but also the day of the month, the latter has been rendered into its equivalent according to Christian era, with the help of

F. Wüstenfeld's Vergleichungs-Tabellen der Muhammedanischen und Christlichen Zeitrechnung, Leipzig, 1854.

4. **Quotations.** In this catalogue the principle is strictly followed that all quotations should be "true copies" of their originals, with preservation of all peculiarities of orthography and mistakes. The copies of Indian origin, especially the more modern ones, show an amazing carelessness, inconsistency in orthography, and ignorance of Persian and Arabic grammar on the part of their scribes. As the collection consists almost entirely of these modern Indian copies, it was impossible to note every case of deviation from the standard rules, and therefore only the most striking ones are here marked with a (*sic*).

5. **Description of the appearance of MSS.** In the present catalogue all information concerning the *copy* has been carefully separated from that about the *work* itself, and is printed in small type. As far as possible a strictly uniform order has been followed in these descriptions:—

(a) The date of the MS., exact or approximate, the name of the scribe, the place of copying, and any other details connected with the transcription which may be found in the colophon, etc. Special notes on paintings and vignettes if the MS. contains them.

(b) Number of folios. If the work described in the note does not occupy the whole of the volume, but only a part of it, an asterisk is placed before the number of folios which contain it.

(c) The measurements of the page, and of the place occupied by the text (abbreviated as S=size), are here given in *inches*, with a precision to within a quarter of an inch.

(d) Number of lines (ll) on a page, and information as to the *jadhwal*s, or border lines.

(e) Quality of paper (abbr. as pap.) mostly only distinguished as Oriental (Or.), or European (Eur.), unless specially identified; the thickness of the paper, measured with a precision to within 0.01 mm., in batches of 10 leaves or, when not available, of 5 or of a single leaf. If a volume consists of a collection of short copies transcribed on different kinds of paper, as in the case of some scrap *majmū'as*, no measurement is given. An abbreviated formula is used, as for instance: "thickness (of) 10 (leaves)=0.62 mm."

The Indian MSS. dating from the xii/xviii and xiii/xix c., of which the present collection mostly consists, are chiefly written (75%) on handmade local paper of a thickness of from 0.042 to 0.157 mm. There is a great variety in the paper with regard to its colour (from light grey to dark brown), smoothness and thickness. The Eastern part of India (Oude, Bengal), apparently always produced the grey thin varieties (thickness from 0.04 to

0,08 mm.). The Punjab and N.W. India in general used chiefly thick brown paper.¹

European, and generally machine-made paper was used as early as the xi/xvii c.; it becomes quite popular towards the beg. of the xix c.: thin blue paper of French make, and thick white English paper (Whatman's, thickness 0,122, cf. No. 1018). It also varies considerably (thickness from 0,032 to 0,128 mm. in this collection).

(f) The system adopted in the preceding volume, of measuring only the 'thickness' of the line, has now been abandoned, and a new experiment has been made to find reliable data for the identification of the handwriting. Such data are:

1. The proportions of the elements of the letters.
2. The slope, or angle of the general axis of the vertical strokes to the axis of the line.
3. The exact thickness of the vertical and horizontal strokes at their thickest part.

Having no instruments at my disposal except the gauge used for the measurement of the thickness of the paper, only the first form of measurements was to a certain extent possible, with a precision to within half millimetre. The elements, vertical and horizontal, are: | (*alif*, here indicated as *a*); ب (*b*) for all other letters of this type, lower strokes of ل, ك, etc.; ح (*c*) for all other similar letters; د (*d*); و (*n*) measured *horizontally*, and (k), the length of the *upper stroke* only of the letter *kāf*, which proved a very valuable graphological item. It is always written with an automatic movement of the hand, and therefore clearly shows the individuality of the handwriting.

I believe that the system of measurements, here recommended by me, in combination with all other data as to the copy, insures an *absolute* guarantee of identification. Libraries should apply it to every volume in order to prevent replacement of valuable MSS. by worthless ones, and to facilitate the identification of lost or stolen books.

The type of handwriting used in India during the last two centuries, especially in Lucknow and its dependencies, has become firmly standardized. With regard to the size it appears, taking the measurement of *alif*, that about 20% of all MSS., are in *minute* (*alif*=2 or 2,5 mm.), about 75% in *ordinary* (*alif*=3 to 4 mm.), and about 5% in *bold* (*alif*=5 to 7 mm.) writing. Some types of writing, which may be classed as 'minute' according to the

¹ The colour, smoothness and even thickness of the paper change greatly with the age of a MS.; often in the same volume portions which are better preserved differ from those which have been affected by dampness.

size of the *alif*, in reality belong according to the size of the remaining letters to the 'normal' class, as the *alif* is occasionally written relatively smaller. This makes the proportion of MSS. written in 'ordinary' size handwriting even larger than 75%.

Alif, *dāl* and *nūn* are the least variable elements. *Alif* (measured vertically) and *nūn* (horizontally), are usually of the same size, within half a millimetre, and the *dāl* is usually one millimetre smaller. The other elements *b*, *c* and *k*, are more individual. The proportions of *a*: *b* may be from 1:1 to 1:3 (cf. No. 984, 2,5:7, or No. 928, 3:8,5). The *c* is usually of the same length as *b*, only vertically. The proportion of *a*: *k* may be from 1:1 to 1:4 (cf. No. 962, 3:12). These proportions belong to good clear Indian *nasta'liq* dating from the xii/xviii and xiii/xix c., as represented in this collection. The following table of measurements of a few good MSS., in *minute* and *normal* size handwriting, gives some idea of the rhythm and regularity of this type of writing. The bold types are of little value for analysis, because they mostly represent the handwriting of youthful or perhaps uneducated people who write with difficulty.

<i>a</i>	<i>b</i>	<i>c</i>	<i>d</i>	<i>k</i>	<i>n</i>	
2	4	4	2	4	2	(No. 1041)
2	7	5	2	4,5	4	(No. 937)
2,5	3-8 ¹	4	2	3	3	(No. 1085)
3	4	5	2	3,5	3,5	(No. 1002)
3	4,5	5	2	4	4	(No. 1033)
3	5	5	2	6	3,5	(No. 1034)
3	5	5	2	6	4	(No. 1078)
3,5	4	4,5	2,5	4	3	(No. 1084)
3,5	5	5	2	4	4	(No. 1003)
4	6	6	3	5	4	(No. 1022)
4	7	5	2,5	6	4	(No. 1090)

(g) The state of preservation of the MS.

(h) Details as to lacunas, damaged folios, etc.

(i) Date and place of purchase.

III. NOTES ON INDICES I AND II.

I. **Persons' names.** (1) All references are to the *serial numbers* of the descriptive notes in this catalogue. Those in heavy type indicate that the person in question is the author, or translator, editor, commentator, etc., of the work described under the number.

(2) In order to make the alphabetical sequence as strict as possible only the *essential parts* of the names are taken into con-

¹ Some times the *b*, *n*, *k*, etc., are made extra-long at the end of sentences.

sideration. All honorific titles, initials in European names, etc., are *disregarded* as well as other expressions which do not constitute the *principal* part of a name, unless there are special reasons for treating them otherwise. The list of these disregarded elements is as follows :—

ABU	BĀBĀ	MĪR
ABĪ	ḤĀFIẒ	MIRZĀ
AL-(Arabic definite	ḤĀJJĪ	MIYĀN
article in all its	ḤAKĪM	SAYYID
modifications).	ĪBN (b.)	SHĀH
AMĪR	KHWĀJA	SHAYKH
ĀQĀ	MAKHDŪM	SULTĀN
B. (ibn)	MAWLĀNĀ	

Also : Persian *idāfa* (-ī); Arabic case terminations -U, -I.

The *kunyas*, when they do not constitute the real name of a person, have been included in brackets, or within commas, but disregarded in the alphabetical arrangement.

(3) For reasons of economy of space names, repeated in several entries, are only once printed in full heavy type, in the first entry and replaced by a hyphen in the following entries. One hyphen corresponds to one name only, except in those composed with 'Abd-, Abū-, and -Allah, -Daula, -Dīn, -Mulk, which are treated as one single word.

(4) The abbreviations used in the indices are also given in the general list on p. vii.

II. Titles of works. (1) References are to the *serial numbers* in the catalogue. Those in heavy type refer to the notes in which the copies of the work mentioned are *actually described*, and show that the work in question is not merely incidentally referred to.

(2) Dates, unless otherwise specified, exact or approximate, after the titles of works, indicate the time of composition.

(3) The expressions which have been disregarded in the alphabetical arrangement of the titles (unless constituting an essential part of the title) are :

AL-(Arabic definite article,	MAJMU'Ā
in all modifications).	MUKHTAṢAR
BAYĀN	MUNTAKHAB
DAR	RISĀLA (-T)
FĪ	SHARḤ
INTIKHĀB	TARJUMA (-T).
KITĀB	

Also the Persian *idāfa* (-ī), or Arabic case terminations -U, -I.

I. HISTORY.

925.

حبيب السيد

Habibu's-siyar.

III 278.

The *first* vol. of this important work on universal history, by Ghiyāthu'd-dīn b. Humāmi'd-dīn Khwāndamīr (d. 941/1534-5), see IvASB 34-40; IvC 2; add references to: CHL I, 305-6; II, 381-7; Ed 72; MG 7. The present volume deals with the story of creation, the early prophets, Muḥammad and the first khalifs. Beg. as usual:

لطائف اخبار لالى نثار انبياء عاليه قدار شرايف آثار معاني النخ

Copied towards the end of the xi/xvii c., or beg. of the xii/xviii c. Occasional notes on the margins. A seal dated 1277/1860-1, on f. 1v.

Ff. 310; S 11,5×8; 9,5×4,5; ll 25, within jadwals. Or. pap., thickness 10=0,58 mm. Good Ind. nast., index: a=3; b=6; c=5; d=2,5; k=5; n=4 mm. Cond. fairly good, except in the beginning where the copy is badly 'repaired.' Purchased: Calcutta, 1. i. 1927.

926.

The same.

III 353.

The *third* vol. of the same work (see No. 925), completed in 930/1524. The four *juz'*, into which it is divided, begin on: I, f. 1v; II, f. 69v; III, f. 115v; IV, f. 304v; the *khātima*, on geography and wonders, on f. 374v. This work contains much important material in the biographical notes of the contemporaries of the author; but although the work has been generally esteemed, no systematic account of these biographical portions has ever been published. It will not be superfluous, therefore, to give a list of such notes. In order to economise space, these references are included, in alphabetical order, in the general index of persons' names, and in order to make them of more general value, references are also given to the lithographed edition, Teheran, 1855-7.

The work begins as usual:

يارب به ثغلى خود سخن سازم کن ... اما بعد، بر ضمير خورشيد
اقتباس هوشمندان النخ

Dated 1029/1620. A few notes, glosses and corrections on the margins.

Ff. 400; S 15×9,5; 11,25×6,25; ll 35, within jadwals. Brownish Or. pap., thickness 10=0,77 mm. Ind. nast., index: a=3,5; b=6; c=5,5; d=2,5; k=4,5; n=3,5 mm. Cond. good. Slightly worm-eaten. Purchased: 17. xi. 1926, Lucknow.

927.

عالم آرای عباسی

'Ālam-ārā-i-'Abbāsī.

III 486.

The *muqaddima* and the first *ṣahīfa* of this well-known history of Shāh 'Abbās I and his ancestors, by Iskandar Munshī, who completed the whole work ca. 1038/1629. See IvASB 89-93; IvC 20. Add references to CHL I, 200-2; II, 849; Ed 84, 240; MG 15; Caetani 27 (No. 24), etc. The present copy is slightly incomplete at the beginning, apparently only one leaf is lost.

Dated the 24th Jum. II 1229/the 11th June 1814.

Ff. 285; S 11,5 × 7,5; 9 × 4,75; ll 19, within red and blue jadvals. Brownish Or. pap., thickness 10=0,93 mm. Ind. nast., index: a=3; b=8; c=6; d=3; k=7; n=5 mm. Cond. good. Slightly worm-eaten. Purchased: Calcutta, 19. v. 1927.

928.

عباس نامه

'Abbās-nāma.

III 355.

History of the reign of 'Abbās II Ṣafawī (1052-1077/1642-1667), from his ascension to 1066/1656, by 'Imādu'd-dawla Muḥammad Ṭāhir b. Ḥusayn Khān Qazwīnī (f. 4v) who used the *takhalluṣ* Waḥīd (d. ca. 1120/1708). See R 189; EIO 555-7; EB 301; RS 60-61; Browne 75(1); Dorn C. 292; CHL I, 663; Mackenzie Coll. II, 123; Elliot's col., p. 251; also Bh 57; Bk 523. Extracts from it were published by B. Dorn, *Muhammad-anische Quellen*, 1850-8, iv, 532-3. The present copy apparently coincides exactly with the British Museum transcript (Add. 11,632), and ends with the account of a disastrous earthquake at Qazwīn. The events are narrated year by year, but, as in other known copies, the headings of separate years are omitted. Beg. as usual:

نیایش خالقی را سزاست که زبان محمدرت سگال را الخ

The prefatory matter ends on f. 9 and the history itself begins there with the narrative of the birth of 'Abbās.

Copied towards the beg. of the xiii/xix c.

Ff. 123; S 10,25 × 7; 7 × 4,25; ll 15, within double jadvals. Or. pap., thickness 10=0,93 mm. Ind. nast., index: a=3; b=8,5; c=6,5; d=2,5; k=7; n=4 mm. Cond. not quite good. Worm-eaten, pasted. Seals at the end, erased. Purchased 14. xi. 1926, Lucknow.

929.

جوهر مصام

Jawhar-i-Ṣamṣām.

III 354.

An account of Nādir's campaign in India with some details concerning Indian politics after the death of Aurangzib, by

Muḥammad Muḥsin b. al-Ḥanīf (f. 64v) Bijnori¹ (so in the colophon, f. 71v). See R 941; Elliot, Hist. of India, viii, 72-5. The date of composition is here given (f. 71v) as 1150/1737-8, but this is an obvious mistake, as the dates 1151/1738-9 (f. 4v), 1152/1739-40 (f. 31), etc., are found in the text. The correct date is most probably 1153/1740-1 which is given in the British Museum copy (Or. 1898).

The work follows in detail the part played by different Amīrs who shared in the events, such as Amīru'l-umarā' Ṣamsāmu'd-daula Khān Daurān (after whom the book is named), Niẓāmu'l-mulk (f. 2v), Qamaru'd-dīn Khān (f. 2v), Burhānu'l-mulk (f. 6v), Muẓaffar Khān (f. 6v), 'Abdu'l-Ma'būd Khān b. Mubārīz Khān (f. 17v), Dānishmand Khān (f. 23), and many others. Sufic shaykhs 'Alā'u'd-dīn and Badr-i-Ālam are warmly eulogised. Beg.

حمديکه آفريننده را سزد آفرينده را چه يارا که طاير اندیشه ... اما بعد
کلماتی چند که از لفظ الهی

Dated the 20th Muḥarram 1224/the 7th March 1809; scribe: Sanbhū La'i Qānūngūy Jaypūri.

Ff. 72; S 7,75 × 4,25; 6,25 × 3; ll 18, no jadvāls. Or. pap., thickness 5=0,54 mm. Ind. nast., index: a=2,5; b=3,5; c=3,5; d=2; k=4; n=2,5 mm. Cond. not quite good. Worm-eaten and pasted. Purchased 12. xi. 1926, Lucknow.

930.

مجموعه حیدر شکوه

Majmū'a-i-Ḥaydar Shikūh.

III 350.

Memoirs and correspondence of prince Muḥammad Ḥaydar Shikūh b. Mīrzā Muḥammad Kām-Bakhsh Bahādur b. Mīrzā Muḥammad Sulaymān Shikūh b. Muḥammad Shāh (f. 2), who flourished in the third quarter of the xiii/xix c. The work was apparently written to defend the author's Shi'ite sympathies. He goes as far as to attribute a profession of Shi'ism to the earlier Timurides of India. Many letters of different princes and divines are quoted (the author calls them *shuqqa*), some being dated 1270/1853-4 (ff. 6, 7v, etc.). Many allusions to the author's own biography, his migrations, etc., but very few facts of general importance. Beg.

فاتحه کل کلام حمد الملک العالم، حمد او ناج تارک سخن است، ...
اما بعد، این شایعی موزوئی محمد حیدر شکوه ابن میرزا محمد کام بخش الهی

Poetical quotations on ff. 11v, 15. The copy is incomplete at the end. No division into chapters.

¹ It is peculiar that the name of this city is here consistently written بجاور.

A bad copy dating from the end of the xiii/xix c., transcribed by a copyist who did not properly understand what he wrote. Many corrections on f. 2-2v, by a different hand.

Ff. 21; S 10,25 x 6,5; 6,5 x 4,5; ll 14, no jadvāls. Europ. pap., thickness 10=1,22 mm. Ind. nast., index: a=4; b=6; c=6; d=3; k=6; n=4 mm. Cond. good. Purchased: 12. xi. 1926, Lucknow.

931.

تاریخ آوده

Ta'rikh-i-Āud'h.

III 351.

A history of Oudh under the nawwābs, from the beginning of their rule to 1858 (f. 188v), by S. Kamālu'd-dīn Ḥusaynī Ḥaydarī (f. 1). It is an enlarged version of the same work as the one described in R 962-3, which goes only as far as 1263/1847. The present copy is rather fragmentary, and much worm-eaten; but it has a great number of corrections, alterations, etc., made apparently by the same hand by which the greater part of the copy is written, and the volume may therefore be the author's original draft. The portion corresponding with R 962 ends approximately on f. 88. Then follows a detailed account of the events of 1848 and 1849. After a lacuna between ff. 111 and 112 (apparently about 17 ff. lost, according to the original pagination), there begins a collection of official documents chiefly pertaining to 1271/1855. After f. 119 there is another lacuna, of about 30 folios, and on ff. 120-142 the text continues in *Hindustani*. Another lacuna after f. 142 (approximately 28 ff.) Ff. 143-200 contain the story of the Mutiny, chiefly in connection with Lucknow, but other places are also mentioned. At the end are described the actions taken by the generals Outram, Dalhousie, and others. The book ends with a genealogical list, in *Hindustani*, giving particulars as to the family relations of the *nawwābs*. It seems therefore to be a first-hand detailed document for the study of the history of the Mutiny. Apparently only the portion corresponding to the British Museum MS. (Or. 1821) has been lithographed in Lucknow, 1879, under the title of *Sawāni-hāt-i-salāṭīn-i-Āud'h*. The work begins abruptly:

ذکر (آ) داب دستور طریق تحریر مورخین اخبار و سوانح روزگار ناهنجار،

باید دانست که مورخین اخبار بر سه قسم هستند الخ

The real beginning is found on f. 1v:

ذکر نسب نامه خاندان عالیشان بادشاه آوده الخ

Written shortly after 1279/1862 (which year is mentioned on f. 205v), apparently an autograph copy.

Ff. 205; S 10,5 x 7,75; 9 x 5; ll 21, no jadvāls. Europ. pap., thickness 10=0,43 mm. Ind. nast., index: a=5; b=6; c=6,5; d=3; k=7; n=3,5 mm. Cond. not good. Eaten in the middle by white-ants. Purchased: 16. xi. 1926, Lucknow.

II. BIOGRAPHY.

932.

خلاصة الاشعار و زبدة الافكار

Khulāṣatu'l-ash'ār wa zubdatu'l-afkār.

III 357.

A small fragment of the original detailed version of the famous biographical work on Persian poets, by Taqiyyu'd-dīn Kāshī (born ca. 946/1539-40, d. after 1016/1608). He composed the main portion of the work in 985/1577-8, and finally revised and amplified it in 1016/1607-8. See EIO 667; Sprenger 13-46; Pertsch 610; JRAS IX, p. 126; Bk 684, etc. The present fragment contains only a portion of the *third Rukn* (or the fourth *mujallad*), dealing with the poets of the beg. of the ix/xv c. (Nos. 109-116 on p. 19 of Sprenger's catalogue), and gives only seven complete and one incomplete biographies:

1. *Ādharī*,—only extracts from his dīwān, f. 1.
2. *Kamāl-i-Ghiyāth Shīrāzī* (d. 848/1444), f. 15v.
3. *Khayālī Bukhārī* (mid. ix/xv c.), f. 31.
4. *Kātibī*, Shamsu'd-dīn Muḥammad Nīshāpūrī (d. 838/1434-5), f. 37.
5. *Fattāhī Nīshāpūrī* (d. 852/1448), f. 114.
6. *Badrī'd-dīn Shāshī Shirwānī* (d. 754/1353), f. 134v.
7. *Sharafu'd-dīn 'Alī Makhdūm* (d. 858/1454), f. 181.
8. *Luṭfī'l-lah Nīshāpūrī* (ca. beg. ix/xv), f. 204.

Beg. of the biography of Kamāl-i-Ghiyāth (f. 15v):

ذکر اصلاح الشعرا مولانا کمال غیاث شیرازی، سرور شوخ طبعان و معرکه کیدران و پیشوای خوش فهمان و مستعدان زمان النجم

Copied about 1290/1873 (the date of a note of purchase on f. 210v).

Ff. 210; S 10×5,5; 6,5×3,5; ll 12, no jādvals. Or. pap., thickness 10=0,62 mm. Good Ind. nast., index: a=3; b=5; c=5; d=2; k=3,5; n=3,5 mm. Cond. good. Slightly worm-eaten. Purchased: 5. xi. 1926, Lucknow.

933.

منتخب تذکرہ حسین دوست

Muntakhab-i-Tadhkira-i-Ḥusayn-Dūst.

III 356.

An abbreviated version of the well-known biographical and hagiological work of Mīr Ḥusayn Dūst b. Abī Ṭālib Sanbhālī, who completed it in 1163/1750. See R 372; Sprenger 134-5; Bk 694. It was lith. in Lucknow, 1875. For another work by the same author, completed in 1203/1789, see IvASB 1757. The present version does not contain a preface, or *khātima*, so the name

of the abbreviator and the date of compilation remain unknown.
Beg.

انتخاب بعضی از لطایف و اشعار تذکرة میر حسین دوست ، ... مقربان
حضرت رحمانی شیخ ابو الحسن خرقانی زبده اولیای صاحب کمال النعم

The last biography is that of Yaktā (f. 118).

Dated the 11th Jum. I 1250/the 15th Sept. 1834.

Ff. 118; S 9,25×6; 7,5×3,5; ll 15, no jadwals. Or. pap., thickness 10=0,81 mm. Ind. nast. and occasionally shikasta, index: $a=3,5$; $b=5$; $c=5$; $d=2,5$; $k=5$; $n=4$ mm. Cond. not good, worm-eaten and pasted. Purchased: 16. xi. 1926, Lucknow.

III. TOPOGRAPHY AND TRAVELS.

934.

جذب القلوب الى ديار المحبوب

Jadhbu'l-qulūb ilā diyāri'l-maḥbūb.

III 280.

The well-known work on the historical topography of Medina, compiled from Arabic sources in 998/1590, at Medina, and completed at Dehli in 1001/1592-3, by 'Abdu'l-Ḥaqq b. Sayfi'd-dīn at-Turk ad-Dihlawī al-Bukhārī (d. 1053/1643-4), see f. 6. It is chiefly based (see f. 6) on Nūru'd-dīn 'Alī b. 'Afifi'd-dīn 'Abdi'l-lah b. Aḥmad al-Ḥusaynī as-Samhūdī al-Madanī's (d. 911/1505-6) work on this subject, the *Wafā'u'l-wafā bi-akhbār dāri'l-Muṣṭafā*, which in its turn is an extract from an earlier composition, the *Iqtifā'u'l-wafā* (comp. 886/1481). See EIO 720-2; EB 195-8; R 223; Pertsch 512; CHL II, 355; Palmer 10; Bk 643-4. Printed in Calcutta, 1847; lith. in Lucknow, 1865, 1869; Cawnpore, 1893. It is divided into 17 *bābs* (f. 7); their headings are given in full in EIO 720. Beg.

عد شكر كه از تشككي غم رستم ... الحمد لله و سلام على عبادة الدين

..... اما بعد (f. 6) ميكويد فقير حقير ... عبد الحق بن سيف الدين النخ

Copied in the beg. of the xii/xviii c. (an 'arḍ-i-dīda dated 1145/1732-3 on f. 1). Notes and corrections on the margins.

Ff. 217; S 8,75 x 6,25; 6 x 3; ll 17, no jadwals. Brownish Or. pap., thickness 10=0,88 mm. Ind. nast., index: a=3; b=5; c=5; d=2; k=5; n=3,5 mm. Cond. fairly good. Worm-eaten, especially towards the end. Purchased: 15. ix. 1926, Lucknow.

935.

مرآة الاحوال جهان نما

Mir'ātu'l-aḥwāl-i-jahān-namā.

III 488.

An incomplete copy of the memoirs of Aḥmad b. Muḥammad 'Alī b. Muḥammad Bāqir al-Iṣfahānī al-Bahbahānī, containing his autobiography, notes on his contemporaries, reminiscences of his journeys in Persia and India, etc. They were completed ca. 1225/1810. The work is divided into *maṭlabs*, *maqṣads*, etc. See IVASB 278. The present copy breaks off at the end of the *second maqṣad* of the fifth *maṭlab* (f. 69v), and thus contains a little more than half of the book. Beg. as usual:

الحمد لله الذي جعل العلماء ورثة الانبياء ... فبعد، چنین كويد بنده

جانى احمد بن محمد علي بن محمد باقر الاصفهانى النخ

Copied about the middle of the xiii/xix c. A few marginal notes.

Ff. 99; S $8,75 \times 6,25$; $7,25 \times 4,25$; ll 17, no jadvāls. Europ. pap., thickness $10=0,77$ mm. Ind. nast., index: $a=3,5$; $b=6$; $c=5$; $d=3$; $k=5$; $n=3$ mm. Cond. good. Purchased: Calcutta, 19. v. 1927.

IV. LEGENDS AND TALES.

1. Religious legends.

936.

قصص الانبياء

Qīṣaṣu'l-anbiyā'.

III 358.

Legends about prophets, from Adam to Muḥammad and early khalifs, by Ishaq b. Ibrāhīm b. Maṣṣūr b. Khalaf an-Nishā-būrī (f. 2). It is the same work as EIO 590; Blochet 361-5; R 143; Leyden C. III, 16; Pertsch 978: Fl II, 370; Ḥajjī Khalifa IV, 518. It is generally accepted that the work was composed in the v/xi c. In the present copy there are apparently no references to other books; the language and the orthography have obviously been modernised, but traces of early diction are left everywhere.

The work is divided into chapters, called *qīṣṣa*, each devoted to some particular prophet. Beg.

الحمد لله الحميد المبدى المعيد رب الخلايق ... بعد از ثنائى خداى
عز وجل ... ياد كنيم از قصص قرآن و قصه پيغمبران الهى

Copied in the end of the xi/xvii c. Full page illustrations (practically effaced) at the beginning and end. Double full page *inwān*. Smaller illustrations, comparatively good, but not properly preserved, on ff. 17, 26, 35, 46, 50v, 61v, 70, 89, 95, 102, 112v, 123, 138, 148, 206v, 219v.

Ff. 226; S 12,25 × 8,5; 7,75 × 4,75; ll 14, within double *jadwals*. Or. pap., thickness 10=0,73 mm. Good Ind. nast., index: *a*=2,5; *b*=4,5; *c*=4,5; *d*=1,5; *k*=4,5; *n*=3 mm. Cond. tol. good. Slightly worm-eaten. Purchased: 17. xi. 1926, Lucknow.

937.

احسن القصص

Aḥṣanu'l-qīṣaṣ.

III 284.

A detailed history of Muḥammad, by Muḥammad b. Maḥmūd Khāwand Shāh (f. 1v). It is incomplete in the present copy, and there is no mention of the date of composition or the real title. The latter is given on f. 1, and it is not quite certain whether it is genuine or not. The author is most probably identical with Mu'īnu'd-dīn (Muḥammad) b. Sirāji'd-dīn Maḥmūd Khāwand Shāh, to whom belongs the authorship of the *Ganj-i-sa'adat*, or *Kanzu's-sa'adat*, a sufico-theological treatise, written in 1073/1662-3 (see IVASB 1275). His father, Khāwand Maḥmūd, was a famous Naqshbandī shaykh, who died in 1052/1642-3. The treatise deals concisely with the pre-*hijra* life of Muḥammad, and

then proceeds with the narrative year by year (p. 131v). This copy breaks off apparently in the middle of the seventh year (beg. on f. 295v). There are occasional references to the sources, and especially to the *Rauḍatu'l-aḥbāb* (IvASB 53, IvC 12). Beg.

عنوان صحیفه مرادات و فهرست مجموعه سعادات مبنی از حکایات
ارویان ... اما بعد، چنین گوید اضعف عباد الله محمد بن محمود خاویز
(خاوند) شاه النخ

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c. 16 leaves in the beg. are of more modern origin.

Ff. 311; S 9,25 x 5,5; 7,5 x 3,5; ll 19, no jadvāls. Or. pap., thickness 10=0,79 mm. Good Ind. nast., index: a=2; b=7; c=5; d=2; k=4,5; n=4 mm. Cond. bad. Badly damaged by water or dampness. Marginal rubrics, a few marginal notes. Purchased: 16. xi. 1926, Lucknow.

938.

احسن القصص

Aḥṣanu'l-qīṣaṣ.

III 281.

A translation and explanation of the legend of Joseph, as narrated in the XIIth chapter of the Coran. The author calls himself (f. 2) 'Abdu'l-'Azīm Ḥusaynī Iṣfahānī. He does not mention the date of composition, and never quotes his authorities. All that can be learnt about him is an allusion to his having written the work at Lucknow (f. 2). The book is apparently not mentioned in other catalogues. Beg.

الحمد لله ... این قصه یوسف و زلیخا است و خدائعالی این قصه
را احسن القصص یعنی نیکوترین قصهها النخ

Dated the 10th Shawwāl 1239/the 8th June 1824.

Ff. 76; S 8,5 x 6; 6,75 x 4; ll 12, no jadvāls. Or. pap., thickness 10=0,96 mm. Good Ind. nast., index: a=2,5; b=4; c=4; d=2; k=3; n=3,5 mm. Cond. not good: badly worm-eaten in the middle. Purchased: 15. xi. 1926, Lucknow.

939.

مختار نامه

Mukhtār-nāma.

III 290.

A version of the legends about Mukhtār b. Abī 'Ubayda b. Mas'ūd ath-Thaqafī, the famous Shi'ite hero, apparently very closely following IvC 378 and Bk 505, but different from them and from other known copies in wording. It is divided into 14 *maḥlis*es; the name of the compiler and the date of composition are not given. For the purpose of identification, if in future another

copy should be found, the headings of a few *majlises* are here quoted :

(f. 8v) مجلس اول، در ذکر بند افتادن امیر مختار و خلاص کردن

او را کثیر معلم، خداوند اخبار ابو حنیفه دینوری کوید که انج

(f. 52) مجلس پنجم، در ذکر مشور کردن امیر مختار از شاهزاده

محمد حنیفه بخروج کردن و رفتن او بکوفه و احوالات

آن انج

(f. 97) مجلس دهم، در ذکر امیر ابراهیم بن مالک اشتر بحرب

عبد الله زیاد و شکست دادن انملعون و غمیت کردن سپاه

او را و احوالات آن انج

(f. 128v) مجلس چهاردهم، در ذکر کشته شدن ابن زیاد از دست امیر

ابراهیم با هفتاد هزار یزیدی و رفتن امیر ابراهیم بر سر

عبد الملک بن مروان حکم علیه اللعنة و آمدن مصعب بن

زبیر بکوفه انج

Beg. of the work :

الحمد لله ... اما بعد، چنین میگوید محمد بن احمد نجفی رحمه الله

علیه از زبان زید ... چون (مختار) در شکم مادر بود هاتفی آواز داد انج

Dated the 14th Rajab 1220/the 8th Oct. 1805; scribe: S: Muḥammad Ḥusayn Riḍawī, who wrote at Shāhjahānābād. Notes and seals on f. I.

Fl. 138; S 9,25 × 5,75; 7 × 3,5; ll 15, within jadwals. Or. pap. thickness 10 = 0,74 mm. Ind. nast., index: a=2,5; b=4; c=5,5; d=2; k=5; n=4 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 14. xi. 1926, Lucknow.

940.

محیط الغراء

Muḥīṭu'l-ghirā'.

III 378.

A compendium of legends concerning the fate and sufferings of the Shi'ite Imāms, adopted for preaching at mourning assemblies. The author (f. 1) Faḍl-'Alī b. Aqā Maḥmūd b. Aqā Aḥmad al-Iṣfahānī, started his work in 1208/1793-4 (f. 1v), but completed it only in 1222/1807-8. It is divided into 20 'seas' (*baḥr*), which are subdivided into *naḥrs*, *chashmas*, *nauḥas*, *majlises*, etc. Each of these *baḥrs* is devoted to the narrative concerning some particular hero. In addition to Muḥammad, Fāṭima and the 12 Imams, there are stories about the fate of Muslim b. 'Uqayl (*baḥr*

V), and his sons (*baḥr VI*). The present copy is apparently slightly incomplete at the end. Beg.

الحمد لله الذي جعل البكاء على الحسين ... بر حاضرون مجلس
غرا و ذاكران جناب سيد الشهداء الخ

Notes on a fly-leaf at the beginning.

Copied in the beginning of the xiii/xix c. Incidental marginal notes and poetical quotations. Seal on f. 1, erased.

Ff. 203; S 12×8; 10×5,5; ll 22, no *jadwals*. Or. pap. (mostly new margins), thickness 10=0,72 mm. Ind. nast. (different on ff. 125v-175), index: *a*=2,5; *b*=3; *c*=4; *d*=2; *k*=5; *n*=2 mm. Cond. good. Slightly worm-eaten. Purchased: 13. xi. 1926, Lucknow.

941.

مصیبت نامه

Muṣibat-nāma.

III 468.

One of the numerous collections of Shi'ite legends concerning the sufferings of the Imams. It is incomplete both at the beginning and the end, and there are no indications as to the real title of the book and the name of its author. It is divided into 10 (?) *majlises*. The first is incomplete at the beginning; the II, on the sufferings of Muḥammad, f. 27v; III, on Muḥammad's death, f. 48; IV, on the sufferings of 'Alī, f. 67; V, on his death, f. 87v; VI, on the death of Imām Ḥasan, f. 224v; VII, on Ḥusayn's departure to Mekka, f. 241v; VIII, on the death of the sons of Muslim b. 'Uqayl, f. 268; IX, on Ḥusayn's arrival at Kerbela, f. 111v; X, on his death, f. 142v. Ff. 103-212 are misplaced, and must follow after f. 272. On f. 172v there is another heading, although it is not stated whether it does or does not form a separate *majlis*:

بردن سرهای شہد (sic) و اهل بیت رسالت را از دشت کربلا بکوفه
و از انجا بشام

And on f. 210v:—

در بیان عقوبت قاتلان حضرت امام حسین

Copied in the beg. of the xiii/xix c. Waqf seals on several folios.

Ff. 272; S 8,25×5; 7,25×3,75; ll 15, no *jadwals*. Or. pap., thickness 10=0,87 mm. Ind. nast., index: *a*=4; *b*=7; *c*=5; *d*=3; *k*=7; *n*=4 mm. Cond. not good. Worm-eaten, pasted. Purchased: Calcutta, 10. v. 1927.

942.

مصیبت نامه

Muṣibat-nāma.

III 476.

Another collection of Shi'ite legends, of the same character as No. 941, also divided into numbered *majlises*. It is apparently

incomplete both at the beginning and the end. The first heading is found on f. 32,—it is the third *bāb*, not *majlis*, probably so written by mistake :

باب سیوم در شهادت حضرت امیر المؤمنین علی ابن ابی طالب

علیه السلام

The last is the 10th *majlis* (f. 149v) :

مجلس دهم در ذکر بعضی وقایع که بعد از شهادت امام حسین

علیه السلام و بردن سرهای شهدا و اولاد انحضرت بشام

These stories are narrated in the ordinary style of legends, without pretending to constitute learned tract on tradition.

Copied about the middle of the xiii/xix c.

Ff. 163; S 8,75 × 5,75; 6,25 × 3,5; ll 15, no *jadwals*. Or. pap., thickness 10 = 0,59 mm. Good Ind. nast., index: a=3; b=4; c=4; d=2; k=4; n=3 mm. Cond. very good. Purchased: 19. v. 1927, Calcutta.

943.

رساله ابو نصیر طوسی

Risāla-i-Abū Naṣīr Ṭūsī.

III 305.

One of the numerous versions of the *Sirāju'l-gulūb*, etc; cf. IvC 753, IvASB 1008–1012, 1770. It is an exposition of Muhammadan religious folklore in a catechetical form. The authorship is here attributed to Abū Naṣīr Ṭūsī,—apparently a corruption of the name of Naṣīru'd-dīn Ṭūsī; it is a collection of questions of different unbelievers and replies to them given by Muḥammad and, after him, by 'Alī. The questions begin uniformly with خبر کن مارا. It is impossible to ascertain the real compiler, and the date of his composition. Beg.

الحمد لله ... بدانکه این کتاب از تصنیفات خواجه ابو نصیر طوسی

است در صفت آفرینش آسمان و زمین و آنچه واقع شده از عجائب

و غرائب و قصهای پیغمبران و حکایات گذشتگان الخ

Dated the 2nd Jum. II 1292/the 6th July 1875. A few marginal notes.

Ff. 41; S 7,5 × 5,75; 6,25 × 4,25; ll 13, no *jadwals*. Europ. pap., thickness 10 = 0,56 mm. Ind. nast., index: a=4; b=6; c=5; d=3; k=6; n=3 mm. Cond. good. Slightly pasted. Purchased: 15. xi. 1926, Lucknow.

2. Tales.

944.

حسن و عشق

Husn-u 'ishq.

III 329.

The well-known allegorical tale, by Ni'mat Khān 'Ālī (d. 1121-2/1709-10), see IvPS (I) 816 (22); IvC 149; IvASB 826 (3). Beg. as usual:

حديث عشق شد زيب بيانم ... عرايس ابكار معاني را انج

Copied in the beg. of the xiii/xix c.

Ft. 27; S 9×5,75; 5,25×3,5; ll 9, no jadvls. Or. pap., thickness 10=1,86 mm. Ind. nest., index: a=3,5; b=5; c=6; d=4; k=5; n=5 mm. Cond. fairly good. Slightly worm-eaten. Purchased: 15. xi. 1926, Lucknow.

945.

بوستان خيال

Būstān-i-Khayāl.

III 279 (1).

The *eighth* volume of this large collection of fairy tales, which was composed between 1155 and 1169/1742-1756, by Muḥammad Taqī al-Ḥusaynī (Aḥmadābādī Gujrātī) who used the *takhalluṣ* Khayāl (d. 1173/1760). For a description of an almost complete copy see EB 480; also EIO 833-45, R 770-2, IvASB 305, where references to other catalogues are given. Add: RsBr 62-7; Bk 749-65. It was lithographed in two huge vols. (Lucknow?—apparently only in part). This copy seemingly coincides with Bk 755. It is called in the beginning (f. 1).

گلستان دوم از بهار سیوم از کتاب بوستان خيال که موسوم است
بخورشيد نامه

But in the colophon (f. 231) it is called the *first* vol. of the third *Bahār*. Beginning as Bk 755:

ادای حمد و سپاس رب العالمین حکیم علیم ... الحمد لله ... آغاز
گلستان دوم انج

Dated the 25th Muḥarram 1271/the 25th Sept. 1856, Lucknow.

Ft. 231; S 12×7,5; 9,25×5; ll 19, no jadvls. Europ. pap., thickness 10=0,43 mm. Ind. nast., index: a=4; b=5; c=6; d=3; k=7; n=3,5 mm. Cond. good; slightly worm-eaten. Purchased 18. xi. 1926, Lucknow.

946.

The same.

III 279 (2).

The *twelfth* volume of the same work, see No. 945. So it is styled on f. lv and in the colophon; no information is given as to which *daftar* of the third *Bahār* it constitutes. Beg. as usual:

زبان انسان شمع انجمن سخن وقتی تواند شد ... اما بعد، چنین گوید
عبد الله المتعالی الخ

Copied about the middle of the xiii/xix c.

Ff. 246; S 11,5 × 7,5; 8,25 × 5; ll 17, no jadvāls. European paper; thickness 10=0,39 mm. Ind. nast., index: $a=3,5$; $b=3,5$; $c=5$; $d=2$; $k=5$; $n=3,5$ mm. Cond. good. Purchased: 18. xi. 1926, Lucknow.

947.

The same.

III 279 (3).

Another copy of the same *twelfth* volume, see No. 946. Beg. as in the preceding copy.

Transcribed about the middle of the xiii/xix c.

Ff. 248; S 11,5 × 7,5; 8,25 × 5; ll 17, no jadvāls. Europ. pap., thickness 10=0,52 mm. Ind. nast., index: $a=2,5$; $b=4$; $c=4,5$; $d=2$; $k=4$; $n=4$ mm. Cond. good: Purchased: 18. xi. 1926, Lucknow.

948.

The same.

III 279 (4,5).

Another copy of the same *twelfth* volume, see No. 946. It differs from the preceding two at the end. Beg. as in No. 946.

Dated the 13th Šafar 1230/the 25th Jan. 1815.

2 vols. Ff. 536; S 9,5 × 5,75; 7 × 3,75; ll 15, no jadvāls. Or. pap., thickness 10=0,86 mm. Bad, coarse Ind. nast., index: $a=4$; $b=10$; $c=7$; $d=4$; $k=5$; $n=7$ mm. Cond. not good. Worm-eaten and badly pasted. Purchased: 25. xi. 1926, Lucknow.

949.

دل افروز

Dil-afroz.

III 504.

Love story of Shāh Hūshang, written in bombastic ornate prose. The name of the compiler and the date of composition are not mentioned. Beg.

بلبلان خوش الحان سخندانى و عندليبان نغمه سنج کلشن معاني
اين داستان تازه تر از کل و ريحان بدینگونه سراينده اند الخ

Dated the 25th Šafar 1189/ the 27th Apr. 1775. Scribe: Āyatu'l-lah b. Gul-Muhammad b. 'Alā Muḥammad, an inhabitant of Ara, in Bihār. Occasional interlinear glosses to rare words. Quotations at the end.

Ff. 70; S 9,75 × 6,25; 8 × 4,25; ll 17, no jadvāls. Grey Or. pap., thickness 10=1,54 mm. Ind. nast., different hands. Index (first half): $a=4$; $b=5$; $c=5$; $d=3$; $k=4$; $n=4$ mm. Cond. very bad, much worm-eaten. Purchased: 26. xi. 1927, Calcutta.

V. EPISTOLARY MODELS, SPECIMENS OF ORNATE PROSE, ETC.

950.

مجموعه در انشا

Majmū'a dar inshā.

III 325a.

Works of Zuhūrī (d. ca. 1025/1616) and of Naṣīrā-i-Hamadānī (d. 1030/1621).

1. (ff. 1-10). *Dībācha-i-Gulzār-i-Ibrāhīm*, by Zuhūrī, or Nūru'd-dīn Muḥammad Turshizī, see IvASB 356; IvC 139; Beg. as usual, see IvC 139 (2).

2. (ff. 10-28). *Dībācha-i-Khwān-i-Khalīl*, by the same author. Beg. as usual, see IvC 139 (3).

3. (ff. 28-36v). *Dībācha-i-Nawras*, by the same author. Beg. as usual, see IvC 139 (1).

4. (ff. 36v-85). *Dībācha wa Ruq'āt*, by Naṣīrā, or Muḥammad Naṣīr al-Imāmī al-Hamadānī. This collection of his works is apparently the same as the *Baytu'sh-sharaf-i-ma'ānī*, described in IvC 140. Beg. as in that copy:

مبدعی که سبعة معلقات هفت آسمان نمونه از بدایع انشاء لطایف النح

There is a *Dībācha-i-Diwan-i-Naṣīrā* (f. 40); another *Dībācha* (f. 41v); another on f. 46v; *Dar ṭalab-i-Aṣṭulāb* (f. 47v); *Dībācha-i-bayād* (f. 48v); *Dar ṭalab-i-'ayniak* (f. 49), etc., letters to private individuals. There is no division into *bābs* or *faṣls*.

Dated the 20th Rab. I 1131 (?) / the 10th Febr. 1719. Occasional interlinear glosses and emendations on the margins.

Ff. 85; S 7 × 4,5; 5 × 3; ll 13, no jadvāls. Grey Or. pap., thickness 10=0,82 mm. Pers. nast. index: a=2,5; b=4,5; c=4,5; d=2; k=7; n=2,5 mm. Cond. not quite good. Worm-eaten and pasted. Purchased: 15. xi. 1926, Lucknow.

951.

رقعات امان الله حسینی

Ruq'āt-i-Amānu'l-lah Ḥusaynī.

III 340.

A collection of letters on Sufic subjects, addressed to different eminent Indian Sufis at the beginning of the xi/xvii c., by Amānu'l-lah Ḥusaynī, or Amānu'l-lah b. Mahābat Khān Khān-Khānān Sipahsālār b. Mīr Muḥammad Ghayūr, who held the titles of Khānazād Khān Fīrūz-Jang and later Khānzamān (d. 1044-6/1634-7). The names of the shaykhs to whom the letters are addressed are given in EIO 1893. See IvPS(I) 787(3); EIO 1763(7), 1893, 2934; CHL II, 699; Pertsch 129; Bk 270(?). Cf.

R 509, 877, EIO 2077, etc. Lith. Lucknow, 1269; printed in Calcutta. Beg. as usual:

حمد وافر خدايِ را که ياقوت قوت ناطقه بى بها ... اما بعد، چنين گويد

[که] محرر اين رقعات امان الله حسيني النخ

Dated the 15th Šafar 1213/the 29th July 1798. Slightly incomplete at the end.

*Ff. 1-26v; S 8,25×6; 7×4,25; ll 15, within jadwals. Or. pap., thickness 10=1,11 mm. Ind. nast., index: a=4; b=5; c=5; d=3; k=6; n=4 mm. Cond. tol. good. Slightly worm-eaten and pasted. Purchased: 17. xi. 1926, Lucknow.

952.

منشآت سيف خان

Munsha'āt-i-Sayf-Khān.

III 456.

A collection of letters, official and private, written by Sayf-Khān, or Mirzā Šafī, a governor of Bengal (d. 1049/1639-40, see R 1048), or by others on his behalf, apparently identical with the *Nigāristān* of Munīr, or Abū'l-Barakāt b. 'Abdī'l-Majīd Lāhūrī (d. 1054/1644), who arranged them in 1050/1640-1 (see f. 1v). The name of Munīr is apparently not mentioned in the present copy, which is incomplete at the end, breaking off at f. 59v, l. 6 of the next copy, No. 953. The epistles are arranged in the usual way: first are given letters to princes, then to different nobles, friends, etc. Towards the end headings are rarely written. Beg.

بعد از حمد ايزد جل و على (sic) و پس از درود ... بر راز شناسان

سخن نبفته نماند مکتباتيکه از زبان خديو پاک روان سيف خان به

بعضی خوانين النخ

Copied in the beg. of the xiii/xix c.

Ff. 45; S 9×6; 7×3; ll 15, no jadwals. Or. pap., thickness 10=1,12 mm. Ind. nast., index: a=3; b=5; c=5; d=2,5; k=5; n=4 mm. Cond. tol. good. Slightly worm-eaten. Purchased: 14. iii. 1927, Calcutta.

953.

The same.

III 493.

Another copy of the same work (No. 952), also incomplete at the end, although giving a larger portion of the text than the former. It is, however, very badly and carelessly written. The order of the individual letters is different in both copies. Beg. as in No. 952.

Copied in the beg. of the xiii/xix c., by two different scribes (the copyist of ff. 20—end is probably identical with the one of No. 952).

Ff. 81; S 9×6; 6,5×3,5; ll 13, no *jadwals*. Or. pap., thickness 10=0,62 mm. Ind. shikasta and nast., index (f. 15): a=3; b=4; c=4; d=2; k=5; n=2,5 mm. Cond. not good. Worm-eaten. Purchased: Calcutta, 14. iii. 1927.

954.

مجموعه منشآت

Majmū'a-i-munsha'āt.

III 325.

A kind of anthology of epistolary models, containing many interesting diplomatic and official letters. The name of the compiler, and the title of the book are not given. The great majority of the letters belong to the first half of the xi/xvii c. In many of them references appear to 'Abbās, probably the *first* (cf. ff. 6, 12v, 15, 27v, etc.) On f. 1v the heading is given in red ink as:

رعات میرزا مهدی برای بعضی سلاطین قلمی داشته از زبان برادر
زاده شان الخ

but the letters by Mīrzā Mahdī are given only later on, on f. 6. Specimens are given from almost every stylist of the beg. of xi/xvii c., such as Naṣīrā (cf. here No. 950), ff. 10v, 38, etc.; Tāhīr Waḥīd, ff. 15, 17, 54, etc.; Naẓīrī, f. 37v; 'Urfī, f. 37v; Kalīm, f. 38v, etc. There are only few quotations from early authors, such as Jāmī (f. 52). On the whole the collection may yield some interesting historical information. Beg.

تحایف عمال و انبیاء اجابت مشحون و شرایف تسلیمات الخ

Many marginal notes. A *fihrist* of principal headings on a fly-leaf at the beginning.

Copied apparently in 1131/1718, like No. 950, of which the present volume formed originally a portion.

Ff. 65; for measurements and other details see No. 950.

955.

منشآت طاهر رحید

Munsha'āt-i-Tāhīr Waḥīd.

III 345.

A collection of official and diplomatic documents, private letters to different persons of note, specimens of ornate prose, etc., mostly belonging to the correspondence of the Ṣafawī Shāhs of Persia in the end of the xi/xvii c. It was compiled by Muḥammad Tāhīr b. Husayn Khān Qazwīnī, with the *takhalluṣ* Waḥīd (d. in 1110/1698 or 1120/1708), who has already been mentioned above (No. 928) as the author of the 'Abbās-nāma. It is peculiar that in

different known copies the number and the order of the specimens vary considerably. The present copy appears to be the largest of all, see R 810-11; EB 1387-8; Blochet 684; CHL II, 1259, etc., lith. Calcutta, 1826; Lucknow, 1868, 1873, etc.; and although there is a lacuna after f. 7, comprising probably 33 leaves, it can be supplemented by the copy described in the next note, see No. 956, f. 4v, last line to f. 60, approximately. The principal items of the diplomatic correspondence have already been mentioned in R 810 and EB 1387. In the later part of the book there are numerous *dībāchas* or *khātimas* to different works (including the author's own history, f. 56v, a work on rhetoric, f. 66v, etc.), which are of value for bibliographical purposes. A large number of letters to different officials, divines, poets, dar-wishes, etc., may also be interesting. Beg. of the treatise, as in R 810:

مکتوبی کہ مصحوب امارت پناہ کلب علی سلطان سبیل سیہ بخواندگار
روم فرستادہ شد ... انامل تقدیم محمدمت قدیمی مفتاح کنجینہ مقابل الخ

Dated the 9th Muharram 1258/the 20th Febr. 1842. Scribe: Rām Prashād s. of Hūldās Rāy, in a village near Cawnpore. Few marginal corrections.

Ff. 253; S 10×6; 7×3,5; ll 15, no jadwals. Or. pap., thickness 10=0,97 mm. Ind. nast., index: a=4; b=6; c=6; d=3; k=6; n=4,5 mm. Cond. tol. good. Worm-eaten. Purchased: 12. xi. 1926, Lucknow.

956.

The same.

III 334.

A fragment of the same *Inshā*, No. 955, corresponding roughly with the first 44 folios of the preceding copy. The order of the separate letters is here often different from that in No. 955. The heading of the first complete item is (f. 4):

در جواب مکتوب سلطان مراد بخش نوشتہ، ثمر پیشرس نہال
پیوند دوستی الخ

Copied towards the beg. of the xiii/xix c.

Ff. 127; S 7,25×3,75; 5,25×2,5; ll 11, within jadwals. Or. pap., thickness 10=0,63 mm. Ind. nast., index: a=3; b=6; c=6; d=2; k=6; n=4 mm. Cond. tol. good. Slightly worm-eaten. Purchased: 15. xi. 1926, Lucknow.

957.

عیش افزا

'Aysh-afzā.

III 324.

A short treatise on composition, containing bombastic and flowery descriptions of every part of the human body, after the

style of the *Sarāpā*, in prose and verse. The author apparently does not mention his own name, and in the colophon he is called Nuṣrat Mullā Būlaqī (?) Dihlawī (not clearly written). The work is dedicated to Aurangzīb (f. 3); Delhi is given as the place of composition (f. 3v), but the exact date of compilation is not mentioned. It is impossible to find out whether or not this Nuṣrat has anything to do with Dilāwar Khān Muḥammad Na'im Lāhūrī, Nuṣrat (d. 1139/1726-7), who is mentioned in the *Sarw-i-Āzād*, see IvC 58(79). Beg.

کوهر سپاس و نیایش نثار بارگاه مقدسی میکرداند که الخ

Dated the 10th Dhī'l-Qa'da 1124/the 9th Dec. 1712. Scribe: Harihān K'hatri, of Bahlūlpūr (Punjab). Notes and emendations on the margins.

Ff. 44: S 7×5; 6×4; ll 13, within red jādvals. Brownish Or. pap., thickness 10=0.97 mm. Bad Ind. nast. and shikasta, index: a=3; b=7; c=6; d=3; k=8; n=4 mm. Cond. not good. Worm-eaten and pasted. Purchased: 16. xi. 1926, Lucknow.

958.

انشای عجیب

Inshā-i-'ajīb.

III 340.

A collection of letters to serve as specimens of high epistolary style, by Muḥammad Ja'far b. Muḥammad Fāḍil of Bijñor (or Bijñaur, a town near Lucknow), see f. 28. The present copy is incomplete at the end, but according to another transcript, IvASB 380, the work was completed in 1118/1706-7. It is divided into three principal sections (*nawās*):

I—*mukātībāt*, beg. on f. 29v; II—*murāsīlāt*, beg. on f. 49v; III—*ruq'āt*, beg. on f. 62. The majority of these epistles are private letters. Beg. as in IvASB 380:

منتہای بی منتہا و ستایش ہای لا انتہا مرخالقی را ... اما بعد،
برای انور ... مخفی نمازد کہ ... افقر محمد جعفر ولد شیع محمد فاضل الخ

Copied in the beg. of the xiii/xix c. Numerous interlinear and marginal glosses and explanations.

*Ff. 27-63v; S 8,25×6; 6,75×4,5; ll 14, no jādvals. Or. brownish pap., thickness 5=0.36 mm. Bold Ind. nast., index: a=6; b=7; c=6; d=3; k=7, n=5 mm. Cond. tol. good. Worm-eaten and pasted. Traces of moisture. Purchased: 17. xi. 1926, Lucknow.

959.

تحفة الصبیان

Tuḥfatu's-ṣibyān.

III 341.

A collection of specimens of official and private correspondence, by Ranjhūrdas (son of Ranjīt Rāy of Jaunpūr) who flourished in the middle of the xii/xviii c. The work is intended

for beginners, and was compiled for the author's son کرنش (f. 1v), from copies of his own letters. For his other work, the *Daqā'i-qu'l-inshā'*, see IvC 155. The collection is divided into two *faṣls*: the first, giving letters to different noblemen and high officials of the time (f. 2), and the second (f. 32), giving specimens of private letters. The heading of the first *faṣl* is not marked, and there may have been some other subdivisions which were omitted by the scribe. Beg.

بعد از چهارای شاهد سخن بکگونه سپاس و ستایش منشی کاینات الخ

Copied by Mak'hān La'ī in 1229/1814. A few marginal notes and glosses. Ff. 64; S 8×5; 6×3; ll 11, no *jadwals*. Or. pap., thickness 10=0.85 mm. Ind. nast., index: a=3; b=5; c=5; d=2; k=8; n=4 mm. Cond. good. Slightly pasted. Purchased: 12. xi. 1926, Lucknow.

960.

انشای لچمی نراین

Inshā-i-Lachmī Narāyan.

III 352.

Official and private letters, specimens of ornate prose, etc., by Lachmī Narāyan (flourished in the end of the xii/xviii c.), collected, arranged, and provided with a preface in 1205/1790-1 by Muḥammad Fayḍ-Bakhsh b. Ghulām Sarwar of Kākūrī (d. after 1233/1818, cf. R 309, IvC 87). See R 793, where another copy of this work is described. The documents belong mostly to 1183-1195/1769-80; many are valuable for historical research. The work was lith. Lucknow, 1849. Beg.

هر چند طوطی شکرین مقال خامه را ... اما بعد، امیدوار مغفرت خلاق

اکبر محمد فیض بخش ابن غلام سرور الخ

In the colophon the work is called *Ruq'āt-i-Lachhmī Narāyan Fayḍābādī*.

Copied about the middle of the xiii/xix c.

Ff. 118; S 9,25×5,75; 7×3,25; ll 13, no *jadwals*. Or. pap., thickness 10=0,72 mm. Ind. nast., index: a=4; b=5; c=5; d=2; k=4; n=3,5 mm. Cond. not good. Worm-eaten and pasted. Purchased: 15. xi. 1926, Lucknow.

961.

رعات قتیل

Ruq'āt-i-Qatīl.

III 339.

A collection of epistolary models, composed in 1211/1796-7 (f. 6v), by a Hindu renegade, Dawālī Sing'h, or Muḥammad Ḥasan (Ḥusayn) Qatīl (born in 1170/1757, lived chiefly in Delhi and Lucknow, d. 1230-3/1815-8). His name appears on f. 3v; he was 41 years old at the time of the composition of the present work (f. 6v). This collection has the appearance of a *majmū'a* of his

munsha'āt, not yet finally arranged. It is different from R 794 and CHL II, 707, and contains specimens of private letters, some of them in Arabic (ff. 106-110). Apparently this version has been lith. in Lucknow, 1844, and Cawnpore, 1848. There is apparently no division into chapters. In the beginning a heading is given: *Dībācha-i-diwān-i-muṣannif*. His *Diwān* (cf. Sprenger, 535, Bk 434-5) had probably no prose preface; therefore the word 'Diwān' obviously refers to the present collection. Beg.

تجلی فراید الفاظ روح پرور و تعوس عرایس ... اما بعد (f. 3v) قلیل
بیسروپا که از اوان الخ

Copied in the beg. of the xiii/xix c., by different scribes, on different papers. In the middle many headings, intended to be written in red ink, are omitted, and space is left blank for them.

Ff. 137; S (first half) 8,5 × 5,75 : 7 × 3,5; ll 15, no *jadwals*. Or. pap., thickness 10=0,86 mm. Ind. nast., index: *a*=2,5; *b*=5; *c*=6; *d*=3; *k*=4,5; *n*=3,5 mm. In the second half the handwriting is varied and irregular. Cond. not good. Worm-eaten. Purchased: 15. xi. 1926, Lucknow.

962.

حفظ القوانین

Hifzu'l-qawānīn.

III 472.

A treatise on epistolography, composed in 1236/1820-1 (the title as given in the heading is a chronogram for this date, see f. 6), by Hifzu'l-lah (f. 2v), who dedicated it to nawwāb Aḥmad 'Alī. The tract has also another title, *Fayḍ-rasān* (f. 6, top). It is divided into four *fayḍ*s, dealing with specimens of correspondence of all possible varieties. It is apparently slightly incomplete at the end. In his lengthy preface the author gives a series of chronograms for 1235/1819-20, the date of the erection of some mosque at Bilāspūr (most probably in the Lucknow province, not in Central India, or in the Simla hills). There are apparently no genuine official documents. Beg.

خوش رقمی قلم برقم ثنائی صاحب قلمیست که الخ

Copied about the middle of the xiii/xix c. A few corrections on the margins.

* Ff. 1-152v; S 8,5 × 6; 6,5 × 3,5; ll 12, no *jadwals*. Or. pap., coloured with green, thickness 10=0,53 mm. Ind. nast., index: *a*=3; *b*=6; *c*=5; *d*=3; *k*=12; *n*=4 mm. Cond. tol. good. Paper becomes brittle and will not last long. Purchased: 10. v. 1927, Calcutta.

963.

مجموعه

Majmū'a.

III 326.

A collection of official documents, contracts, etc., dated up to 1242/1826. There is no preface or *khātima*, and the name of the compiler is not mentioned.

On ff. 9-13v there are extracts, in prose and verse, from Fattāhī Nishāpūrī (d. 852/1448), the well-known stylist, cf. IvASB 339. The extract is quite fragmentary. In the colophon it is called (f. 13v):

مختصر منشوری فتاحی نیشاپوری

At the end (f. 14) there is a scrappy note.

Dated (f. 13v) 1886 of the Sambat era, or 1829. Scribe: Dew-Prasād Rāy (?).

Ff. 14; S 9×5,75; 7×3,75; ll 15 (after f. 8 the lines are diagonally written), no jadvāls. Or. pap., different quality. Bad Ind. nast. and shikasta. Cond. tol. good. Worm-eaten, pasted. Purchased: 15. xi. 26, Lucknow.

964.

رسوم المحاضرة

Rusūmu'l-muḥādīra.

III 336.

A brief treatise on composition, intended for beginners. It deals with the terms of polite address to different classes of people, expressions used in correspondence, peculiar expressions current in Persia and in India, etc. At the end (ff. 29v-34v) there is a collection of *fards* and *matla*'s, and on ff. 34v-40v specimens of letters from different authors. The name of the author is apparently not given. Beg.

الفاظی چند در القاب و آداب و درود و مفارقات و محاورات خطوطی

از کتب متداوله انشا پردازان النخ

Copied in 1888 of the Samvat era, or about 1831 A.D., at Benares, by Gaurī Shankar Pandit. Notes on the fly-leaf and at the end.

Ff. 40; S 9×5,75; 6,75×3,75; ll 13, no jadvāls. Or. pap., thickness 10=0,84 mm. Bad Ind. nast., index: a=3; b=6; c=5; d=3; k=5; n=4 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 9. xi. 1926, Lucknow.

965.

تصانیف خیالیرام

Taṣānīf-i-Khayālī-rām.

III 337.

A collection of compositions mainly by Khayālī-rām, son of Shankar-lāl Saksena, a pupil of Iḥsānu'l-lah Mumtāz of Cawnpore (see Sprenger 262), who flourished in the first half of the xiii/xix c. One work (6) in the volume is by a different author.

1. (ff. 1v-71, 182v-208v, 209-262). *Gan̄jīna-i-khayāl*. A collection of specimens of bombastic ornate prose, epistolary models, etc. According to the *fihris*t given on ff. 2v-3v, it is divided into 40 *gan̄js*. Of these the present volume contains only seven: I-V (ff. 1v-71), dealing with: moral maxims (f. 4, وعظ و پند); *Chihl ḥusn* (f. 10); grammar (حرف صرف, f. 15); specimens of epithets (f. 21v); specimens of commercial and official documents

(خطوط شرعی, f. 23). The *eleventh ganj* (ff. 182v-208v), has a separate title, *Chār jāwar*. It deals with forms for short notes, tricky wording of epistles so as to avoid the use of particular letters, etc. The 15th *ganj* (ff. 209v-262), deals with bombastic laudatory descriptions, etc. As will be shown further on, some other items in this collection belong apparently also to this *ganjīna*. Beg.

حمدی که از تحریرش نیک قلم با کلمه نی دهن الخ

2. (ff. 72v-181v). *Sharḥ-i-Jawāhiru'l-munāshara*. A commentary, by the author himself, on the XVth *ganj* of his *Ganjīna-i-khayāl*, see above, 1. Beg.

خیالی ببرکت الحمد لله و بمنّت نعت نبی صلی الله الخ

3. (ff. 263v-278v). *Nashr-i-nathra*. A story of the author's own experiences, interspersed with his own poems. It probably forms originally the 12th *ganj* of the *Ganjīna-i-khayāl*, as may be seen from the list of *ganjs* on f. 3. There are apparently no indications as to this in the work itself. At the end there is a chronogram for the date of the death of Tālib-'Alī Khān 'Ayshī, one of the author's teachers, the well-known Urdu poet, see Sprenger 209, i.e., 1236/1820-1 (f. 278v):

ابوای که رفته زین جهان عیش

This item is dated 1240/1824-5, and this date refers apparently to the work itself, as the copy belongs probably to a later period. Beg.

بعد ابتدا بحمد و نعت که سخن را موجب حسن انجام و اختتام

است الخ

4. (ff. 279v-390v). *Muḥādirāt*. A collection of metaphors, etc., in alphabetical order. It is incomplete at the end, probably only a few leaves are missing. Beg.

بنام آن حکیمی کو بحکمت، ... بعده، چنین گوید کمنام خیالی رام الخ

5. (ff. 391v-396v, 531-536v). Fragments of a tract in ornate prose and verse, apparently forming the 10th *ganj* of the *Ganjīna-i-khayāl* (لطائف شرایف, see f. 3); it is written in *Hindustani* and divided into numerous sections with the heading *latīfa-i-zarīfa*.

6. (ff. 396v-425v). *Silk-i-musalsal*. A treatise on word plays, metaphors, etc., in *Hindustani*, composed in 1267/1850-1, by Chandkā-Prashād Junūn, son of Kālkā-Prashād, who derived

his materials from Khayālī-rām (f. 396v). It is divided into a number of *silks*. Beg.

بعد حمد وافر اور نعت متکاثر کی ہندہ کم استعداد چندکا پرشاد تخلص
جنون خلف کالکا پرشاد الخ

7. (ff. 426v-530v). *Mawṣūl*. A dictionary of monosyllabic words, Persian and Arabic, by Khayālī-rām. It is slightly incomplete at the end, divided into numerous *iltisāls*, each dealing with a new combination. Beg.

شکر خدای عالی کہ خیالی ازین لغات چند کہ نام انها الخ

Copied towards the end of the xiii/xix c., after 1267/1850-1 (cf. ff. 424v-425v), perhaps even in the beg. of the xiv/xx c.

Ff. 536; S 7,25 × 4,5; 5,25 × 3; ll 9, no jādvals. Europ. pap., thickness 10 = 0,38 mm. Bad Hindu shikasta (up to f. 262); Ind. nast. (f. 263v-end), index (first part): a=3; b=5; c=5; d=2; k=6; n=6 mm. Cond. fairly good. Purchased: 13. ix. 26, Lucknow.

966.

نصول بلاغت

Fuṣūl-i-balāghat.

III 332.

A collection of epistolary models, specimens of official correspondence, legal and other forms, etc., by Tharwat. Three poets with this name are mentioned by Sprenger, 299. The author of this volume may be identical with Muḥammad Ṣādiq of Lucknow. The copy is incomplete at the end, and the exact date of composition is not given. The work was compiled at the request of Muḥammad Taḥsīn 'Alī Khān (f. 2), and his seal, perhaps indicating his ownership of the present copy, appears on f. 1. It is dated 1261/1845. The latest date in the text (ff. 84v, 86) is apparently 1251/1835; it is therefore probable that the work was completed about 1261/1845. It does not contain original documents; names and dates are almost everywhere replaced by نالان. The treatise is divided into eight *faṣls*: I, on diplomatic correspondence (f. 3); II, on 'arīḍas (f. 4v); III, on *firmāns* (f. 9v); IV, on private letters to equals (f. 14); V, the same, to people of inferior position (f. 51); VI, the same, to superiors (f. 64); VII, the same, to women (f. 70v); VIII, on legal and other transactions (f. 77v). Beg.

حمد وافر سزاوار آن خالق مخلوقات است کہ ... اما بعد، ثروت

هیچمدان کوید کہ الخ

Copied about 1261/1845; interlinear glosses, in pencil.

Ff. 88; S 9,25 × 6; 7,25 × 4,25; ll 9, within double jadwals. Or. pap., thickness 10=0,96 mm. Bold Ind. nast., index: $a=6$; $b=6$; $c=6$; $d=3$; $k=8$; $n=4,5$ mm. Cond. tol. good. Slightly worm-eaten and pasted. Purchased: 16. xi. 1926, Lucknow.

967.

مجمع القواعد

Majma'u'l-qawā'id.

III 342.

A short tract on epistolary terms, forms, and various useful matters intended for the instruction of beginners:

از بهر استبداد طفلان خرد سال که خاطر آنها در باب استدراک القاب
و استتمام آداب و الفاظ راجع بود الخ

The compiler (or scribe?) gives his name at the end of the work as Rājārām of Lucknow. Beg.

بیت، ای آنکه بحمد تو چه یارای دبیر، تا شمه آن کند بکاغذ تحریر،

Dated the 28th Sept. 1882 (here *Hijrī*!).

Ff. 31; S 10 × 6,75; 8 × 4,5; ll 17, no jadwals. Europ. yellowish pap., thickness 10=0,73 mm. Ind. nast., index: $a=3$; $b=6$; $c=6$; $d=3$; $k=5$; $n=4$ mm. Cond. good. Purchased: 12. xi. 1926, Lucknow.

VI. PROSODY, POETICS, RHETORIC, ETC.

968.

ربيع الاسرار

Rabī'u'l-asrār.

III 330.

A treatise on poetics and rhetoric. The name of the author is not mentioned. The work has also another title (see f. 5v), *Khayāl-angīz*. It is not mentioned by Ḥājji Khalifa, and apparently no copy of it is known in other libraries. There are very numerous quotations from Persian and Arabic poets; the latest of them seems to be Jāmī (f. 10). On f. 33 the work is called *Majmū'a-i-mukhtaṣar*, and space is left for a commentary round the text. It has no division into chapters, only terms are explained, without any special order. Taking everything into account the approximate date of composition may be suggested to be the end of the x/xvi c. or beg. of the xi/xvii c. Beg.

سباس و ثنای بی قیاس مرصاعی را که چون معنی در لفظ قرار داد
... اما بعد، بدانکه شاعر و ناثر را در کلمه و کلام در نظم و نثر خواجه عربی
و خواجه فارسی الخ

Copied apparently towards the end of the xii/xviii c.

Ff. 33; S 7,75×5,25; 5,75×3; ll 15, no jadwals. Or. pap., thickness 10=0,62 mm. Good Ind. nast., index: a=3; b=5; c=5; d=2,5; k=4; n=3,5 mm. Cond. not good. Worm-eaten and pasted. Purchased: 11. xi. 1926, Lucknow.

969.

مجموعه

Majmū'a.

III 344.

A large collection of works on prosody, lexicography and grammar, chiefly by Ārzū (d. 1169/1756), although it contains also several other works, by different authors.

1. (ff. 1v-17). *Risāla dar 'arūd*, or, as it is also called, *Risāla dar kalām-i-marwūn*, or *Risāla-i-Jāmiyya dar 'arūd* (see EIO 2112,1), or, as given here, on f. 1, *Risāla-i-buḥūr-i-shi'r*, by Jāmī, see IVASB 612(8). Beg. as usual:

سپاس وافر قادی را که حرکت سریع دوایر افلاک را ... اما بعد، بدانکه
از باب صناعت عروض الخ

2. (ff. 17v-18v). *Ar-Risālat al-ma'mūla*. A short treatise, or rather a fragment of a larger work, incomplete at the beginning,

on grammar, in *Arabic*, ascribed in the heading to Sayyid Sharīf Jurjānī (d. 816/1414), beg.

هذه رسالة معمولة ... اعلم ان نسبة البصرة الى مدركتها النح

Ff. 19-19v are blank.

3. (ff. 20v-24). *Risālat fī'l-'arūd*. A short treatise on prosody, in *Arabic*, by Muḥammad Rafī'u'd-dīn. The date of composition is not mentioned. Beg.

الحمد لله ربى و الصلوة على محمد حبيبه و حبيبي ... و بعد، يقول
العبد المسكين محمد رفيع الدين النح

4. (ff. 25v-46v). *'Aṭīyya-i-kubrā*. The well-known treatise on rhetoric and composition, by Sirāju'd-dīn 'Alī Khān Ārzū, see IvC 177 and IvASB 394. Beg. as usual:

ديباچه بيان سپاس حضرت سخن افزيني است كه ... ميكويد طفل
دبستان گفت كو سراج الدين على خان آرزو النح

5. (ff. 47v-96v). *Mawhibat-i-'uzmā*. Another tract on rhetoric, similar to the preceding one, by the same Ārzū. See further on, No. 970, and Bk 854(1). It is also arranged in short paragraphs beginning with *بشنو*. Besides, it is divided into a *muqaddima*, eight *bābs* (ff. 51v, 53, 66, 71v, 75v, 79v, 87v, 91), and a *khātima*, of a few lines, in which the author states that no work on this subject has ever been written. Beg.

فصاحت مايه معاني پردازان ستايش كليمي است ... اما بعد، اين
رساله ايست موسوم بموهبت عظمي در بيان فن معاني زبان فارسي كه
سراج الدين علي آرزو بتايد رنانش رقمي ساخته النح

6. (ff. 97-97v). A fragment, containing some anecdotes.

7. (ff. 98v-274). *Gharā'ibu'l-lughāt*, or, as it is called in the colophon, *'Ajā'ib-Gharā'ibi'l-lughāt*, by the same Ārzū. It is a dictionary of Urdu idioms with their equivalents in Persian, Arabic and Turkish, based on an earlier work, also styled the *Gharā'ibu'l-lughāt*, as mentioned in the preface. See R 1030, Bk 838. Beg.

سبحانك لا علم الا ما علمتنا انك انت العزيز الحكيم، بعد حمد
و سپاس ... ميكويد فقير سراج الدين علي آرزو تخلص كه النح

8. (ff. 275-275v). *Fā'ida-i-lughāt-i-darūriyya-i-Fārsi*. A list of Persian words with explanations.

9. (ff. 276v-283v). *Risāla-i-manẓūm dar 'arūd*. A versified tract on the principles of prosody and versification. The name of the author is not mentioned. Beg. abruptly:

بهر اول هزج بود هوشیار، در مفاعیلن است چار بکار،

10. (ff. 284-298). *Risāla dar bayān-i-hurūf-i-tahajjī*. A treatise on Persian grammar, dealing with suffixes, prefixes, prepositions, etc. It begins abruptly, without a preface; the name of the author is not mentioned in it. Beg.

الف، و ان چند قسم می باشد، اول و آن اصلی باشد الخ

11. (ff. 299v-352v). *Zā'idu'l-fawā'id*, by the same Ārzū, a dictionary of Persian verbs and the abstract nouns derived from them. Beg.

نحمد الله تعالى و تقدس و نصلي ... اما بعد، این رساله ایست

در بیان مصادر الخ

12. (ff. 353v-360v). *Risāla-i-qawāfī*. Jāmī's well-known tract on versification and prosody, see IvC 171, 172(1); IvASB 612(9). Beg. as usual:

بعد از تیمن بموزن ترین کلامی که ... نموده میشود که این

مختصریست الخ

13. (ff. 361v-371v). *Ar-Risālat fi't-ta'rib*. A short treatise, in Arabic, on foreign words which have become incorporated in the Arabic language, by Muḥammad b. Sirāji'd-dīn al-Munshī. The date of composition is not mentioned. Beg.

حامدا لمن علم ادم الاسماء و عد اختلاف السنه ... و بعد، فهذه رسالة

فی التعريب الخ

14. (ff. 372-374v). Two fragments, one in Arabic, and the other in Persian. The former is a book on definitions (*Risālat fi'l-aḥdād*), beg.

حد الحمد الوصف بالجميل على جهة التفضيل الخ

15. (ff. 375v-383v). *Muzīlu'l-aḡhlāt*. A short treatise on the correct orthography of some Arabic expressions, in Arabic. The author calls himself Muḥammad Ḥabību'l-lah, cf. IvC 553. Beg.

الحمد لله الذي هو ثبت الصحاح و مزيل الاغلاط الخ

Copied in the beg. of the xiii/xix c. The first three items are transcribed by different hands. Marginal notes and glosses.

Ff. 383; S 11×6,75; 8,25×4,25; ll 16, no jādvals. Or. pap., thickness 10=0,56 mm. Ind. nast., index: a=4; b=6; c=6; d=3; k=6; n=4 mm. Cond. tol. good. Worm-eaten. Purchased: 13. xi. 1926, Lucknow.

970.

مرهبت عظمی

Mawhibat-i-'uzmā.

III 335.

Another copy of this treatise on rhetoric, by Ārzū, see No. 969(5). The *muqaddima* begins here on f. 1v; I *bāb*—f. 9; in other *bābs* the headings have not been written, although space was reserved for them. Beg. as in No. 969 (5).

Copied in the beg. of the xiii/xix c. Marginal notes.

Ff. 74; S 8×4,75; 5,25×2,75; ll 11, no jādvals. Or. pap., thickness 10=0,93 mm. Ind. nast., index: a=3; b=6; c=4; d=2; k=6; n=3 mm. Cond. not good. Worm-eaten and pasted. Purchased: 12. xi. 1926, Lucknow.

971.

مصطلحات الشعراء

Muṣṭalaḥātu'sh-shu'arā'.

III 346.

The same stylistical dictionary of Persian poetry with numerous quotations, as described in IvC 528 (add reference to Bk 812-3). It was composed in 1180/1766-7, by Siyālkūtī Mal Wārasta, of Lahore. Lith. in Lucknow, 1270 and 1305. Beg. as usual:

بسم الله مجربها میخوانم و سفینه کاغذی در بحر سخن میرانم الخ

Dated the 8th Rajab 1242/ the 5th Feb. 1827. A vignette and ornamented opening pages.

Ff. 186; S 10,5×6,25; 8,75×4; ll 19, within jādvals. Or. pap., thickness 10=0,93 mm. Ind. nast., index: a=2,5; b=3; c=4; d=2,5; k=4,5; n=3 mm. Cond. fairly good. Slightly worm-eaten and pasted. Purchased: 17. xi. 1926, Lucknow.

972.

شجرۃ الامانی

Shajaratul-'Amānī.

III 343.

A treatise on poetics and Persian grammar, composed in 1206/1791-2, by the same Qatīl as mentioned above, see No. 961. For other copies see IvC 181, add CHL II, 797-8. It was lithogr. in Lucknow, 1865 and 1872. Present transcript is much better than IvC 181, although in the beginning the red headings are also omitted. Beg. as usual:

فصیح ترین کلامی که از جوش صفا کوهر شاهوار ... اما بعد، قلیل
ژولیده بیان کو که این مختصر مسمی بشجرۃ الامانی الخ

Copied towards the middle of the xiii/xix c.

Ff. 20; S 9,5×6; 6×3,5; ll 15, no *jadwals*. Or. pap., thickness 10=1,16 mm. Ind. nast., index: *a*=3,5; *b*=7; *c*=5; *d*=2,5; *k*=4,5; *n*=3 mm. Cond. tol. good. Slightly worm-eaten. Purchased: 12. xi. 26, Lucknow.

973.

نهر الفصاحة

Nahru'l-faṣāḥat.

III 333.

A treatise on rhetoric, correcting various jargonic expressions abounding in the Persian as spoken in India, by the same Qatīl, see above, Nos. 961, 972. For other copies see: R 520, 795; CHL II, 1343-5, etc. Lith. Calcutta, 1822; Lucknow, 1843; Cawnpore, 1885, etc. According to R 520, the work was completed in 1214/1799. It is divided into 10 chapters called *mauḥ*, and is intended as a supplement to the *Shajaratul-Amānī* (f. 2), see No. 972, an earlier work by the same author. Beg.

ترانه سنجی عندلیب قلم در بهارستان صفحه ... اما بعد، قلیل

نادان ... کوید الخ

Copied in 1234 Faḡlī, i.e., about the middle of the xiii/xix c. Scribe: Moti Singh, surnamed Firāq. Emendations on the margins.

Ff. 54; S 9×5,75; 6,75×3,75; ll 15, no *jadwals*. Or. pap., thickness 10=0,68 mm. Ind. nast., index: *a*=4; *b*=6; *c*=5; *d*=2,5; *k*=6; *n*=3 mm. Cond. tol. good. Purchased: 13. xi. 26, Lucknow.

974.

دریای لطافت

Daryā-i-laṭāfat.

III 338.

A detailed treatise on Urdu grammar and the peculiarities of the dialect of Dehli, its syntax, also on logic, prosody, poetics, rhetoric and composition. It was originally compiled by Inshā'a'l-lah, son of Mir Māshā'a'l-lah Ja'farī Najafī, who used the *takhalluṣ* Inshā (d. ca. 1230/1815), but completed by Qatīl (see above, No. 961, 972-3), between 1212 and 1223/1797 and 1808, because it is dedicated to wazīr Sa'adat 'Alī Khān who held office during that period. See R 998-9; Bk 786. The work is divided into a *ṣadaf* (f. 5), subdivided into 5 *durr-dānas*, and seven *jazīras*, subdivided into several *shahrs*, *baladas*, etc. (ff. 88, 108v, 167v, 201v, 217, 226, 232). The work of Qatīl begins with the third *jazīra* (f. 167v). The present copy is slightly incomplete at the beginning, where one leaf is lost. Beg.

... اما بعد، حقیر اتم تراب اقدام فصحا انشا الله متخلص انشا ابن

حکیم میر ما شاء الله جعفری نجفی کوید کہ چون بعنایت قادر متعال الخ

The work has several additional titles which are mentioned on f. 3v, such as *Irshād-i-Nāzimī*, *Baḥru's-sa'ādat* and *Ḥaqīqat-i-ūrdū*. According to Bk 786, it was lith. at Murshidābād, 1850 (?).

Dated the 28th Sha'bān 1243/ the 15th March 1828. Scribe: Jay-Lāl (?). Notes on the margins.

Ff. 259; S 9×6,5; 6,5×3,5; ll 13, no jadvāls. Or. pap., thickness 10=0,85 mm. Bad Hindu nast., index: a=4; b=4,5; c=6; d=3; k=7; n=5 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 12. xi. 1926, Lucknow.

975.

رسالہ ضمیر

Risāla-i-Ḍamīr.

III 328.

A treatise on prosody and metres, by Hirāla'ī Ḍamīr of 'Azīmābād (Patna), who flourished in the first half of the xiii/xix c., cf. *Mi'rāju'l-khayāl*, IvC 60, No. 6. In the present copy first different metres are explained, mostly in a tabular form. After f. 12 there are 3 leaves which are left blank, and on f. 16 to the end there is an exposition of the elements of Persian grammar. It is impossible to say whether this is or is not a continuation of the *Risāla-i-Ḍamīr*, and how large the lacuna actually is. Beg.

الحمد لله ... اما بعد، این سطور است چند که از قلم شکسته رقم بنده

هیچمندان هیرا لعل ضمیر با استدعای بعضی از دوستانش الشخ

Dated the 29th Šafar 1242/the 2nd Oct. 1826. A seal on f. 1v, dated 1256/ 1840. A few marginal notes.

Ff. 43; S 9,25×5,75; 6,75×3,75; ll 15, no jadvāls. Or. pap., thickness 10=0,63 mm. Ind. nast., index: a=3; b=7; c=5; d=2,5; k=7; n=3 mm. Cond. good. Purchased: 15. xi. 1926, Lucknow.

VII. POETRY.

976.

دیوان خاقانی

Dīwān-i-Khāqānī.

III 480.

Poems of Khāqānī, or Afḍalu'd-dīn Badīl Ibrāhīm b. 'Alī Najjār Shīrwānī (d. 582-95/1186-99), see IvASB 456; IvC 195; add references to CHL I, 398-9; II, 542; Ed 99, 274-6; Palm 13, etc. The present copy is slightly incomplete at the beginning, probably one page is missing. The poems are not arranged separately into classes, only the *quatrain*s are given at the end of the book under a special heading (f. 334). The *qaṣīda* (rhyming in انش —) which is usually first, is here incomplete at the beginning. The *quatrain*s begin (f. 334):

این چرخ بد ائین نه نکو میگردد، و ز عمر کهن حادثه نو میگردد،

Copied about the end of the xii/xviii c. Occasional glosses on the margins.

Ff. 345; S 11×6,25; 8×3,5; ll 19, no *jadwals*. Or. pap., thickness 10=0,66 mm. Ind. nast., index: a=3; b=5; c=5; d=2,5; k=4; n=3 mm. Cond. good. Purchased: 19. v. 1927, Calcutta.

977.

خسرو و شیرین

Khusraw-u Shīrīn.

III 483.

The famous poem of Nizāmī, see IvASB 466 (3), 471-2. Add references to CHL I, 339; II, 428-9; Ed 103; MG 20(2), 21(2), 23, 24; Caetani 42(2), etc. The present copy is incomplete at the end. Beg. as usual.

خداوندا در توفیق بکشی، نظامی را ره تحقیق بنمای،

Copied about the beg. of the xiii/xix c.

Ff. 231; S 8×4,5; 5,75×3; ll 15, within double *jadwals*. Greyish Or. pap., thickness 10=0,63 mm. Ind. nast., index: a=3; b=5; c=4; d=2; k=4; n=4 mm. Cond. tol. good. Worm-eaten. Bad vignette. Purchased: 19. v. 1927, Calcutta.

978.

اسکندر نامه بری

Iskandar-nāma-i-barri.

III 498.

The first part of Nizāmī's *Iskandar-nāma*, see IvASB 466-7, 473-4; IvC 200, etc., where references to other catalogues are given. The present copy is slightly incomplete at the end. Occasional corrections on the margins. Beg. as usual:

خدايها جهان بادشائي تراست، زما خدمت آيد خدائي تراست،

Copied about the middle of the xiii/xix c. After f. 152 the handwriting is different.

Ff. 230; S 8×5; 5×3,25; ll 11 and 13, no *jadwals*. Or. pap., thickness 10=1,11 mm. Ind. nast., index (first half): *a*=4; *b*=6; *c*=5; *d*=3; *k*=7; *n*=4 mm. Cond. fairly good. Purchased: Calcutta, 16, ix. 1927.

979.

جامع ملفوظ

Jāmi'-i-malfūz.

III 454.

A glossary to the *Gulistān* and the *Būstān* of Sa'dī, compiled in 1170/1756-7 (the title is a chronogram for that date), by Muḥammad Amīr (surnamed S. Jīn) b. S. Ramaḍān-'Alī (?—here رمضان) b. Ni'matī'l-lah Sabzawārī Munayrī, a pupil of Muḥammad Kalīm Munayrī (f. 2). The words are arranged in alphabetical order according to their initial and final letters, each letter forming a *faṣl*. Beg.

بعد حمد الله المتعال و المنة ایزد ذوالجلال ... بنده سراسر کنهکار

... محمد امین المعروف بسید جین ولد سید رضانی (?) ابن سید

نعمت الله النعم

Dated the 21st Rajab of the 11th year of 'Ālam-Shāh's reign (1183)/ the 20th Nov. 1769. Incidental marginal notes. Seals at the beginning.

Ff. 81; S 9×5,5; 7×3,75; ll 17, no *jadwals*. Or. pap., thickness 10=0,73 mm. Ind. nast., index: *a*=3; *b*=4; *c*=4; *d*=3; *k*=5; *n*=3 mm. Cond. tol. good. Worm-eaten. Purchased: 14. iii. 1927, Calcutta.

980.

قران السعدين

Qirānu's-sa'dayn.

III 499.

The well-known poem by Amīr Khusraw Dihlawī (d. 725/1325), see IvASB 563-5. Add to the references given there also CHL I, 839-40; II, 920-1; Ed 291; etc. Frequently lith. in India. The present copy is incomplete at the end, and is not in a good condition. Beg. as usual:

شکر گویم کہ بتوفیق خداوند جهان بر سر نامه ز توحید نوشتم عنوان

Copied about the middle of the xiii/xix c. Marginal and interlinear notes in some places.

Ff. 125; S 11×6,25; 9,5×5; ll 15, no *jadwals*. Or. pap., thickness 10=0,76 mm. Coarse Ind. nast., index: *a*=5; *b*=6; *c*=7; *d*=3,5; *k*=7; *n*=5 mm. Cond. not good. Pasted, paper is decaying. Purchased: Calcutta, 16, ix. 1927.

981.

دیوان حافظ

Dīwān-i-Hāfiẓ.

III 458.

A modern copy of the dīwān of Hāfiẓ Shīrāzī, see IvASB 587-91, IvC 229, etc. Up to f. 191v it has a detailed commentary on the margins. Beg. as usual.

‘الا يا ايها (sic) الساقى ادر كسا و ناولها‘

‘كه عشق اسان نمود اول ولي افتاد مشكبا‘

Copied in the beg. of the xiii/xix c., on f. 209 there is a seal, dated 1230/1815; different hands.

Ff. 280; S 9,5×5,25; 5,5×2,75; ll 11, up to f. 215 within jadwals. Or. pap., thickness 10=0,57 mm. Ind. nast., index (f. 200): a=3; b=6; c=5; d=3; k=5; n=4 mm. Cond. not quite good. Dirty. Purchased: 14. iii. 1927, Calcutta.

982.

The same.

III 484a.

Another modern copy of the *Dīwān* of Hāfiẓ, see No. 981, containing also the well-known preface by Gulandām and also the *qaṣīdas*. These two portions of the volume, however, are in a fragmentary state owing to the fact that the green *jadwal* lines have cut through the paper and the leaves or even the columns have become loose. Beg. as usual, see IvASB 587. At the end (f. 219v sq.) *tarjī‘bands*, etc., are given.

Copied about the beg. of the xiii/xix c. Occasional primitive paintings of flowers, gaudy vignettes.

Ff. 238; S 6×3,5; 4,75×2,5; ll 15, within jadwals. Or. pap. Ind. nast., thickness 10=0,61 mm. Cond. bad, as mentioned above. Purchased: 19. v. 1927, Calcutta.

983.

لطيفة غيبی

Laṭīfa-i-ghaybī.

III 484.

A treatise on the difficult verses and mystical meaning of different metaphors in the *Dīwān* of Hāfiẓ, by Muḥammad b. Muḥammad ad-Dārābī (of Dārābjird, in Fārs), who wrote towards the end of xi/xvii c., probably 1087/1676-7, as stated in the lith. edition, Tehran, 1304/1887, see RS 417(1). His name appears on f. 2v; the title of the work—on f. 6v. The date of composition is not mentioned, and the latest date referred to in the text is 1062/1652 (f. 51v), as in RS 417(1). The work is divided into a *muqaddima* (f. 7), on the meaning of mystic terms; three *bābs*:

(f. 8v) باب اول، در بیان ابیات مشکله،

(f. 30) باب دوم، در بیان معانی ابیات باصطلاح عرفان،

(f. 44v) باب سیم، در بیان معانی ابیات مخالف ظاهر مذهب،

and a short *khātima*, narrating anecdotes concerning remarkable cases of divination by the *dīwān* of Hāfiz. There is apparently a lacuna of one leaf after f. 2. Beg. of the treatise:

فصیح ترین کلامی که فصیحی بلاغت شعار و بلغای فصاحت دثار ...

پس آن شیرازه بند دفتر نادانی طفل نافهم مکتب ابجد خوانی الخ

Copied about the beg. of the xiii/xix c.

Ff. 52; S 6×3,5; 4,75×2,75; ll 15, within thick green *jadwals*. Or. pap., thickness 10=0,68 mm. Minute Ind. nast., index: *a*=2; *b*=3; *c*=3; *d*=2; *k*=3; *n*=2 mm. Cond. tol. good. The *jadwal* lines have cut through the paper in many leaves. Purchased: 19. v. 1927, Calcutta.

984.

قصائد عرفی

Qaṣā'id-i-'Urfī.

III 481.

A modern copy, incomplete at the end, of the *qaṣīdas* of 'Urfī Shīrāzī (d. 999/1591), see IvASB 683; IvPS(I) 816(20). There are also occasional *qit'as* and *tarjī'bands*. Beg. as usual:

لی متاع درد در بازار جان انداخته، الخ

Copied by different hands, on different papers. Up to f. 18 it is written on Europ. pap.; this portion is dated the 8th Šafar 1278/ the 15th August 1861. A great many marginal and interlinear glosses and notes.

Ff. 103; S (main portion) 9,75×6,25; 7,5×3,75; ll 15, no *jadwals*, except on ff. 19-73. Europ. and Or. pap., thickness 10=1,26 and 0,97 mm. Ind. nast., index (middle of the volume): *a*=2,5; *b*=7; *c*=5; *d*=2; *k*=7; *n*=4 mm. Cond. good. Purchased: 19. v. 1927, Calcutta.

985.

دیوان مخفی

Dīwān-i-Makhfī.

III 477.

Poems of Zibu'n-nisā Begum, with the *takhalluṣ* Makhfī, daughter of Aurangzib, d. 1114/1703. See IvASB 824; IvC 281-2. The copy contains only half of the original *dīwān*, and breaks off at the end of the letter *dāl*. Beg. as usual:

لی ز ابر رحمت خرم کل بستان ما،

گفتگوی حرف عشقت مطلع دیوان ما،

Copied in the end of the xiii/xix c.

Ff. 72; S 8,25 × 5,25; 6,75 × 3,25; ll 13, no jadvāls. Europ. pap., thickness 10=0,48 mm. Ind. nast., index: a=3; b=6; c=4; d=2; k=6; n=3,5 mm. Cond. good. Purchased: 25. v. 1927, from Murshidābād.

986.

دیران جودت

Dīwān-i-Jawdat.

III 438.

Qaṣīdas, *ghazals*, *rubā'īs* and *fards* of Jawdat, apparently a poet of the middle of the xiii/xix c., as he refers to Calcutta and to the Calcutta Madrasa (f. 76). From his numerous religious poems it is obvious that he was a Muhammadan, with Sufic tastes. Several Jawdats of approximately the beginning of the xiii/xix c. are mentioned in different *tadhkiras*, as in Sprenger 167, 243 (both Hindus). Another probable identification seems that with Ghulām Husayn b. Muḥammad Yār Khān, Jawdat (d. 1213/1798-9), who is mentioned in the *Guldasta-i-Karnāṭik*, see IvPS (I) 766(31), or *Subḥ-i-waṭan*, p. 51. But as none of the quotations given as specimens of his poetry are traceable in the present *dīwān*, it is preferable to regard him as quite different from all three.

The *Dīwān* is composed of :

1. (ff. 1v—82). *Qaṣīdas*, not arranged in alphabetical order. Their contents are mostly religious and lyrical. Beg.

الهی انس و جان را انس تو جان و جنان آمد،

صفات ذات تو حرز دل و ورد زبان آمد،

2. (ff. 83v—175v). *Ghazals*, in alphabetical order, beg.

مطلع طرح غزل شد بیت ابرویت مرا،

مقطع دیوان شود هم مطلع رویت مرا،

3. (ff. 176v—186). *Rubā'īs*, in alphabetical order, beg.

ای اسم تو سر دفتر علم اسما، با حکمت و حکم تو پیا ارض و سما،

4. (ff. 186v—193). *Fards*, etc.

Copied about the middle of the xiii/xix c., or a little later.

Ff. 193; S 9 × 5,5; 7,25 × 3,5; ll 13, no jadvāls. Europ. pap., thickness 10=0,73 mm. Ind. nast., index: a=3,5; b=6; c=5; d=2; k=5; n=4 mm. Cond. good, but paper is decaying and becoming brittle. Purchased: 11. i. 1927, Calcutta.

987.

حقائق

Ḥaḡā'iq.

III 502.

A lengthy versified biography of Muḥammad in a style imitating the *Shāhnāma* of Firdausī. It was completed (f. 7v) in 1270/1853-4, by Rājī (cf. ff. 4v, 232v), who dedicated it (f. 7) to Nāṣiru'd-dīn Shāh of Persia (1264-1313/1848-1896). In the heading it is called *Ta'rikh-i-Muḥammadī*. It is divided into 291 'invāns, as stated in the *fihrist* on f. 1v. Beg.

حقائق شناسان راه هدی، کشایند دفتر بنام خدا،

On f. 6:

کفتار در سبب نظم و ترتیب کتاب، یکی روز بودم بکنج حمل، الخ

Dated the 12th Dh'l-Hijja 1272/ the 14th Aug. 1856. Scribe: Ja'far b. Muḥammad Ṣādiq. Quotations at the end.

Ff. 232; S 11,5×7,75; 9,25×5,5; ll 20, in four columns, no jadvāls. Europ. pap., thickness 10=0,76 mm. Pers. nast., index: a=3; b=5; c=5; d=2,5; k=3; n=3 mm. Cond. fairly good. Traces of moisture. Purchased: 23. xi. 1927, Calcutta.

VIII. MUHAMMADAN THEOLOGY.

1. Commentaries on the Coran.

988.

تفسير چرخي

Tafsīr-i-Charkhī.

III 298.

A portion of the commentary on the Coran by Ya'qūb b. 'Uthmān b. Maḥmūd al-Ghaznawī al-Charkhī (d. 838/1434-5), see IvASB 957; IvC 334, add Storey 15. It deals with the *sūras*: i and lxvii-lxx, 38, and breaks off at the place corresponding with IvC 334, f. 40, l. 14. Beg. as usual:

لک الحمد یا من بیده الملک و هو علی کل شیء قدير ...
و بعد، فیقول العبد ... یعقوب بن عثمان بن محمود بن محمد الغزنوی
ثم الجرخي الخ

Copied towards the end of the xii/xviii c.

Ff. 42; S 8,5×5,25; 6,5×3,5; ll 17, no jadvāls. Or. pap., thickness 10=0,92 mm. Ind. nast., index: a=3; b=4; c=5; d=2,5; k=4; n=3,5 mm. Cond. good. Slightly worm-eaten. Purchased: 17. xi. 1926, Lucknow.

989.

خلاصة المنهج

Khulāṣatu'l-manhaj.

III 387.

The first quarter of the Shi'ite commentary on the Coran, by Faṭḥu'l-lah b. Shukri'l-lah Sharīf Kāshānī (d. 978/1570-1, as given in R 1077, on the authority of the *Mir'ātu's-safā*, or in 997/1589, as in the *Kashfu'l-hujub*, p. 208, No. 1066). It is an abbreviation of the author's earlier work, the *Manhajū's-sādiqīn fī ilzāmī'l-mukhālifīn*. See IvASB 1100, add Storey 23. Lith. Tehran, 1864. The present copy deals only with *sūras* i-vi. Beg. as usual:

حمدی چون کلمات ربانی بیغایت ... اما بعد، بر اذهان صافیہ و افکار
زاکیه مخفی نیست الخ

Dated the 1153/1740. Scribe: 'Aẓīmu'd-dīn Muḥammad Khān. Collated. Notes on the margins. See also on f. 1, dated 1186/1772 and 1202/1788.

Ff. 337; S 10,5×6,75; 7,75×4,25; ll 19, no jadvāls. Or. pap., thickness 10=0,83 mm. Ind. nast., index: a=3; b=6; c=6; d=3; k=5; n=4 mm. Cond. good. Purchased: 14. xi. 1926, Lucknow.

990.

تفسیر عبد العزیز

Tafsīr-i-‘Abdu’l-‘Azīz.

III 306.

A commentary on the 30th *juz*’ of the Coran, i.e., the *sūras* lxxvii-cxiv, by ‘Abdu’l-‘Azīz, as mentioned in the colophon. He is apparently identical with ‘Abdu’l-‘Azīz Dihlawī, son of Shāh Waliyyu’l-lah (born 1159/1746, d. the 7th Shawwāl 1239/the 5th June, 1824), see *Tadhkira-i-‘ulamā-i-Hind*, p. 122, where the present work is referred to. Cf. Storey 40. It does not contain any preface, and begins abruptly:

سورة تساول و این را سورة نباء نیز گویند مکی است چهل آیت النخ

Beg. of the last *sūra* (f. 197):

(الناس) مدنی است شش آیه و بست کلمه ... این را سورة ناس

برای آن خطاب داده اند که النخ

Copied in the beg. of the xiii/xix c. Notes on the margins.

Ff. 200; S 12×8; 9,75×5,25; ll 21, no *jadwals*. Or. pap., thickness 10=0,72 mm. Clear Ind. nast., index: a=3; b=5; c=5; d=3; k=6; n=4 mm. Cond. good. Slightly worm-eaten. Purchased: 16. xi. 1926, Lucknow.

2. Methods of reading the Coran.

991.

رساله در قراوت

Risāla dar qira’at.

III 288.

A note on some rules dealing with the correct ways of reciting the *Qur’ān*. The name of the author is not mentioned. Beg.

الحمد لله ... اما بعد، فصل اول، خوارج اقصى (?) حلق است النخ

Dated: Muḥarram 1223/ March 1808.

* Ff. 9-10; S 6,5×4,25; 5,25×2,75; ll 16, no *jadwals*. Or. pap. Ind. nast., Cond. bad. Worm-eaten. Cf. No. 1028.

3. Sunnite tradition.

992.

ترجمه چهل حدیث

Tarjuma-i-chihil ḥadīth.

Ar. 475.

Jāmi’s (d. 898/1492) well known versified translation of forty selected *ḥadīths*. See EIO 1357 (2); EB 894 (20); 895 (14); R 17, 828. It was completed in 886/1481; the *isnāds* are all omitted. Beg.

صحیح ترین حدیثی کہ راویان مجالس دین ... و بعد، این چہل کلمہ

است ازان کلمات النہ

Beg. of the versified portion (f. 2) :

ہر کسی را لقب مکن مومن، کرچہ از سعی جان و تن کاہد،

Dated the 22nd Dhī'l-hijja 1161/ the 13th Dec. 1748. Scribe : Muḥammad Mahdī, surnamed Zarrīn-raḡam, son of 'Abdu'l-Hādī b. 'Abdī'l-Karīm at-Tata'i. Seal of Ṭīpū Sultān, dated 1186/1772-3, on f. 1v. Gaudy vignette; the text is enclosed within gilt ornamentations.

Ff. 8; S 9×5,5; 5,5×2,75; ll 3 Arab. and 12 Pers. verses. Double *jadwals*. Or. pap., thickness 1=0,11 mm. Calligraphic Ind. nast., index (Pers.): a=2; b=4; c=3; d=1,5; k=3; n=2,5 mm. Cond. good. Slightly pasted. CFW.

993.

The same.

Ar. 476.

Another calligraphic copy of the same work (see No. 992), also with decorated margins, transcribed by the same Muḥammad Mahdī as mentioned in the preceding note. Beg. as in No. 992.

Copied ca. 1161/1748. Seals of 'Abdu'l-Wahhāb (dated 1186/1772-3) and Muḥammad Khān-Jahān (dated 1187/1773-4). Vignette, unartistic.

Ff. 8; the same size and handwriting as in No. 992. Paper is thinner, 1=0,05 mm. Cond. good. CFW.

994.

The same.

Ar. 1178.

Another copy of the same work (see No. 992), without preface, beginning abruptly with the versified translation itself.

Copied towards the end of the xii/xviii c. A gaudy vignette.

Ff. 8; S 8,25×5,25; 5,5×2,75; ll 3 Ar., 12 Pers., within double *jadwals*. Or. pap., thickness 1=0,08 mm. Good Ind. nast., index (Pers.): a=3; b=4; c=3; d=2; k=4; n=3 mm. Cond. good. CFW.

995.

ترجمة الاسرار

Tarjumatu'l-asrār.

III 446.

A fragment of a large work on Sunnite tradition, theology, ethics, etc., composed, or begun in 1185/1771-2 (f. 3v top), by Kamālū'l-lah b. Muḥammad-Pīr Šiddīqī. The work is divided into 25 *faṣls*, of which the present copy contains only 4 : I, on the creation of spirits (f. 5) ; II, on the creation of nature and man (f. 20v) ; III, on the birth of Muḥammad (f. 34) ; IV, on the beginning of his prophetic mission (f. 47). The remainder of the book deals with Muḥammad's biography (*faṣls* 5-8) ; history of his

successors (*faṣls* 9, 10); chronograms for the dates of the deaths of Saints, orthodox and Sufic (*faṣls* 11-12); on spiritual advantages of prayer, moral virtues, etc. (*faṣls* 13-17); on the appearance of the Dajjal, and circumstances of the day of judgment, etc., (*faṣls* 18-25). Many marginal notes. Beg. of the treatise:

الحمد لله ... بعد هذا الكلام معروض بضمير منير افتاب نظير النج

Copied about the middle of the xiii/xix c.

Ff. 79; S 10×7,25; 9×4,5; ll 15, no *jadwals*. Europ. pap., thickness 10=0,83 mm. Ind. nast., index: a=4; b=5; c=5; d=2,5; k=6; n=3,5 mm. Cond. tol. good. Eaten by whiteants. Paper is becoming brittle. Purchased: 14. i. 1927, Calcutta.

4. Sunnite Fiqh.

996.

مجموع خاني في عين المعاني

Majmū'-i-Khānī fī 'ayni'l-ma'ānī.

III 289.

A brief and plain exposition of the system of Sunnite *fiqh* compiled from the standard works of the time, by Kamāl-i-Karīm (i.e. Kamālū'd-dīn b. Karīmī'd-dīn) Nāgūrī, and dedicated to Ulugh Qutlugh 'Izzu'd-dīn Bahrām Khān (f. 2), apparently a governor of some province in India (he may be perhaps identical with Bahrām, the governor of Bengal, before he became an independent ruler in Lakhnawati, 731-9/1330-8). See IvASB 1033. Add CHL II, 1148. Beg. as usual:

حمد و سپاس مر پادشاهي را كه دار الملك دولت آباد نهاد ... اما

بعد، دعاكوي مسلمانان اضعف عباد الله القديم كمال كريم النج

Dated Rab. II 1133/Febr. 1721. Scribe: Farīdu'd-dīn Sarūp-Sing'hī, Bīr-bhūm (Bengal). A good, neatly written copy. Notes on the margins.

Ff. 167; S 9,75×6,25; 7×3,5; ll 17, within *jadwals*. Or. pap., thickness 10=0,86 mm. Clear Ind. nast., index: a=3; b=5; c=5; d=2; k=4; n=3 mm. Cond. fairly good. Slightly worm-eaten. Purchased: 14. xi. 1926, Lucknow.

997.

عمدة الاسلام

'Umdatul-islām.

III 286.

A short treatise on the system of the Sunnite *fiqh*, dealing with the five principal commandments of the Muhammadan doctrine. The name of the author does not appear in this copy. According to Hājji Khalifa, No. 8303, its author was 'Abdu'l-'Azīz. In the copy described in Bh 140(4) he is called Abū Ṭāhir b. Kamāl Multānī. See IvASB 1051(1); Blochet 55; Pertsch 241. In the present copy there is a lacuna towards the end after f. 95, corresponding with ff. 100v, bottom, to 106, top, of IvASB

1051(1). It is exactly in this portion of the book that the author refers to himself (IVASB 1051, 1, f. 106, top):

میکوید بنده ضعیف امیدوار کذا کار الراجی الی رحمة الله الغفار تراب
اقدام مولانا، این اوراق جون دیدم الخ

The date of composition is not later than the end of the ix/xv c., probably much earlier. The work consists almost entirely of quotations from different standard compositions on the subject arranged under 5 *bābs*. The list of the authorities is given at the end (ff. 96-96v), containing over 70 titles (the majority apparently are not known in any library at present). Amongst these one of the latest appears to be the *Hidāya* (vi/xii c.), with some commentaries on it, which cannot be earlier than the end of the vi/xii, or beg. of the vii/xiii c. On the other hand, such popular works as those by Suyūṭī, Kāshifī, etc., are not mentioned. The copy itself dates apparently from not later than the beginning of the x/xvi c. Beg.

الحمد لله ... بدان ارشدك الله تعالى، در كشف الاسرار آورده است

اول چیزی که الخ

An excellent copy, dating from ab. the beg. of the x/xvi c. (perhaps even from the middle of the ix/xv c.), written in that peculiar mixture of *naskh* and *shikasta* which is known in Lucknow as *khaṭṭ-i-Bihār*. Many modern marginal notes, also on f. 1. A lacuna after f. 95. Archaic orthography.

Ff. 96; S 7,75×4,5; 5,5×3; ll 15, within *jadwals*. Or. pap., thickness 10=0,96 mm. Old calligraphic Ind. *naskh-shikasta*, index: a=4; b=4; c=5; d=5; k=3; n=4 mm. Cond. very good. Purchased: 11. xi. 1926, Lucknow.

998.

فتاری

Fatāwī.

Ar. 230.

A collection of extracts and quotations from different standard works on Hanafite *fiqh*, arranged under the usual headings as adopted in the books of this kind. The exact title and the name of the author are not mentioned. The date of composition is not later than the middle of the xi/xvii c., as the copy itself dates from that time. Beg.

کتاب الطهارة، درین پنج فصل و چهار باب است، فصل اول، در شکستگی

وضو، الخ

Copied about the middle of the xi/xvii c. The top line, the bottom line, and the middle one are written in a larger hand than the other lines.

*Ff. 32v-64v; S 12×7; 8,5×4,5; ll 21, within red and blue *jadwals*. Or. pap., thickness 10=0,82 mm. Ind. *nast.*, index: a=3; b=6; c=6; d=2,5; k=4; n=3 mm. Cond. good. CFW.

999.

مسائل فقه

Masā'il-i-fiqh.

III 496.

A collection of forty questions on different contested points of *fiqh*, compiled about 1140/1727-8, by Sharafu'd-dīn Muḥammad of Rāmpūr, for the local nawwāb, Aḥmad 'Alī Khān, who is here given the surname of *ارسطو زکی*. It summarises and solves the disputes between the theologians of Dehli (Shāhjahānābād). Beg.

حمد بیحد مر حکیمی را کہ بحکمت کامله خود دنیا و برزخ را ...
بعد حمد و صلوة کوید اضعف العباد الله الصمد شرف الدین محمد ... کہ
در سن یکہزار و صد و چہل ہجری النخ

Copied about the end of the xii/xviii c.

Ff. 30; S 11,25 x 6,75; 8,25 x 4; ll 21, within double *jadwals*. Or. pap., thickness 10=0,76 mm. Ind. nast., index: a=2; b=3; c=3,5; d=1,5; k=4; n=3 mm. Cond. good. Slightly worm-eaten.

1000.

نجات المسلمین

Najātu'l-muslimīn.

III 299.

A very brief exposition of the elements of Sunnite *fiqh*, in a catechetical form, by Hibatu'l-lah, as stated in the colophon. The tract is divided into 71 short *bābs*; the first of them and the preface are missing in this copy. Beg. of the second *bāb* (f. 1):

باب دوم در غسل، مسئلہ، غسل فرض میشود بجدا شدن منی النخ

The fiftieth *bāb* (f. 30):

باب پنجاهم در کواہی، مسئلہ، لازم می شود دادن کواہی النخ

The last, the 71st, *bāb* (f. 39):

باب ہفتاد و یکم در دیات، مسئلہ، اگر کسی سوی هدف النخ

Dated the 22nd Rajab 1188/the 28th Sept. 1774. Scribe: Ghulām Ḥusayn b. Muḥammad 'Aẓīm b. Muḥammad Sharaf, etc., of Dīwtāna (دیوتانہ), cf. Nos. 1002, 1003, 1007. Prayers at the end, in *Arabic* (ff. 40v-42v).

Ff. 42; S 7,5 x 4; 6 x 2,5; ll 15, no *jadwals*. Or. pap., thickness 5=0,42 mm. Clear Ind. nast., index: a=3; b=5; c=5; d=2,5; k=4; n=4 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 12. xi. 1926, Lucknow.

1001.

رساله در تعزیرات

Risāla dar ta'zīrāt.

III 490.

A short treatise on small offences and punishments, by Muḥammad (b.) Najmī'd-dīn, surnamed Qāḍī'l-quḍāt, who wrote in the beg. of the xiii/xix c. It is the same work as IvASB 1061. Cf. also R 1013; IvASB 1504; IvC 579(?). Beg. as usual:

بعد الحمد و الصلوة مي كويد بنده سراسر جنايات محمد نجم الدين

ملقب بقاضي القضاة الخ

On ff. 9v-19 there is a short extract apparently from the *Hidāya*, on *Shif'at*, and an explanation of it in Persian. The name of the commentator is not mentioned.

Copied in the beg. of the xiii/xix c.

Ff. 19; S 11 × 6,75; 7,25 × 4,75; ll 21, no jādvals. Or. pap., thickness 10=0,53 mm. Ind. nast., index: a=3; b=6; c=5; d=2,5; k=4,5; n=4 mm. Cond. good. Slightly worm-eaten. Purchased: 13. xi. 1926, Lucknow.

5. Sunnite 'aqā'id, prayers, etc.

1002.

تيسير الاحكام

Taysīru'l-aḥkām.

III 287.

A short treatise on some principles of the Muhammadan doctrine, and on prayers, in five *bābs* (I on f. 3, on the *īmān*; II, on f. 11, on *ijtināb az gunāh*; III, on f. 13v, on *namāz*; IV on f. 46, on *makhṭūrāt wa makrūhat*; V, on f. 48, on *ādāb wa akhlāq*). See IvASB 1085; EIO 2595. The author calls himself (f. 1v) Shihāb-i-Shams-i-'Umar Dawlatābādī. H. Ethé regards him as a writer of the end of the xi/xvii c., because he identifies the prince to whom the book is dedicated, Ashraf Khān (f. 2), with Muḥammad Ashraf Khān who died in 1097/1686. This is apparently incorrect, and the author is most probably identical with Shihābū'd-dīn b. Shamsi'd-dīn 'Umar az-Zāwulī (adh-Dhāwalī, az-Zā'il, etc.) Dawlatābādī Jaunpūrī (d. 848-9/1444-5), cf. *Gulzār-i-abrār* (IvASB 259, No. 165); Brock. II, 220; IvC 371. The reason for this identification is as follows:

In the laudatory expressions accompanying the name of Ashraf Khān he is called (f. 2) خان اعظم و خاتان معظم; this means that he was a prince of a royal house. Further on, the author calls him the brother of Ibrāhīm Shāh (the verses are bad, the metre is mutilated):

باز و ست قوی شاه شرف ابراهیم شاه را
 بادا قوی که قوت او قوت جهان است
 بازوی راست است برادر علی الخصوص
 زاینسان برادری که سعادت در و عیان است

And it is exactly Ibrāhīm Shāh (Shamsu'd-dīn, Sharqī, son of Mubārak) who was ruling in Jaunpūr at the time of Shihābu'd-dīn b. Shamsi'd-dīn, i. e. in 803-44/1400-40. The compiler of the *Gulzār-i-abrār* mentions almost no facts from the biography of the author, but refers to his two other works: a *tafsīr* styled *Baḥr-i-mawwāj* (see IvASB 958; EIO 2679), which is dedicated to precisely this Ibrāhīm Sharqī, and another work, the *Manāqibu's-sādāt*. Beg. of the *Taysīru'l-aḥkām* is as usual:

حمد متواتر و ثنای متکثر مر حضرت صمدیت ... اما بعد، میگوید
 اضعف بندگان کردگار هادی شهاب شمس عمر دولت آبادی الخ

Dated the 7th Sha'bān 1189/the 3rd Oct. 1775; scribe: Ghulām Ḥusayn b. Muḥammad 'Azīm b. Muḥammad Sharaf, etc., of Dūtāna (دوتانه), near Islām-ābād, in the province of Agra. (Cf. Nos. 1000, 1003, 1007). Numerous marginal notes and corrections.

Ff. 51; S 7,5 × 4,25; 6 × 2,5; ll 15, no jādvals. Brownish Or. pap., thickness 10=0,76 mm. Good Ind. nast., index: a=3; b=4; c=5; d=2; k=3,5; n=3,5 mm. Cond. not good. Worm-eaten and pasted. Purchased: 16. xi. 1926, Lucknow.

1003.

ترتیب الصلوة

Tartību's-ṣalāt.

III 294.

A treatise on the *namāz*, and all religious performances connected with it, by Pīr Muḥammad (f. 1v) Lak'hnawī, surnamed *Sultānu'l-awliyā'* (f. 33), who completed it (f. 1v) at Lucknow, the 22nd Šafar 1082/the 30th June 1671. He is apparently identical with the author of the *Manāzil-i-arba'a*, a Sufic tract, written in 1067/1657, see IvASB 1272. The work is divided into several *faṣls*, which are not numbered. Beg.

بعد از حمد ذی الجلال و الاکرام و پس از تحیت رسول خیر البشر
 و سید الانام میگوید فقیر پیر محمد که الخ

Dated the 6th Sha'bān 1190/the 20th Sept. 1776. Scribe: Ghulām Ḥusayn b. Muḥammad 'Azīm b. Muḥammad Sharaf, etc., of Dūtāna (cf. Nos. 1000, 1002, 1007). Notes on the margins.

Ff. 33; S 7,5 × 4; 6 × 2,5; ll 15, no jādvals. Or. pap., thickness 10=1,04 mm. Good Ind. nast., index: a=3,5; b=5; c=5; d=2; k=4; n=4 mm. Cond. tol. good. Slightly worm-eaten and pasted. Purchased: 16. xi. 1926, Lucknow.

1004.

خلاصة العقائد

Khulāṣatu'l-'aqā'id.

III 303.

A detailed treatise on the principles of Muhammadan theology and religious ethics, by Ghulām Ḥusayn, who completed it in 1199/1785. He may be identical with Ghulām Ḥusayn Muḥammadpūrī, the author of a work on almost exactly the same subject, the *Daṣṭūr-nāma*, comp. in 1202/1787-8, see IVASB 1398 (cf. also here Nos. 1005-6). The date of the composition of the present work is expressed in the concluding lines (f. 123v):

عدد های لفظ غلام حسین، نمایند تاریخ آنرا بیان

The work is full of poetical quotations, usually *qit'as* and *mathnawīs* of religious or didactic contents, mostly from works by the author himself. There are also frequent references to eminent Sufic shaykhs. No regular division into chapters. Beg.

الحمد لله خالق الارض و السماء ... بدانکه این رساله ایست مسمی

بخلاصة العقائد رقمزده ... غلام حسین الخ

Copied in the beginning of the xiii/xix c. Notes on the margins.

Ff. 123; S 7,5 × 4,25; 6,5 × 3; ll 21-24, irregular, no jadvāls. Or. pap., thickness 10=0,76 mm. Bad Ind. nast., index: a=2; b=3,5; c=4; d=2; k=3,5; n=3 mm. Cond. not good. Worm-eaten, pasted. Purchased: 13. xi. 1926, Lucknow.

1005.

رسالة احکام اسبوع

Risāla-i-aḥkām-i-usbū'.

III 449.

A short tract dealing with traditions, omens, prayers, etc., relating to every day of the week, by Ghulām Ḥusayn who flourished in the beg. of the xiii/xix c. and died before 1234/1819. (cf. here Nos. 1004, 1006). It is divided into seven *faṣls*, each dealing with a particular day of the week. Beg.

الحمد لله الذي انزل على عبده الكتاب بواسطة روح الامين ...

اما بعد، فيقول العبد الراجي ... غلام حسين في السبعيات ما ثبت بالايات و الاحاديث الخ

A note at the end, with the heading: *Min Siyari'n-Nabī*, in Arabic (f. 13).

Dated the last day of Ramadān 1234/ the 23rd July 1819. The scribe, Muḥammad Fā'iq b. Ghulām Ḥusayn, the son of the author, calls the latter *marḥūm*, i.e., already dead at the time of transcription. Marginal notes.

Ff. 12; S 9,25×6; 6,5×3,75; ll 15, no jadvāls. Or. pap., thickness 5=0,36 mm. Ind. nast., index: a=3; b=4; c=4; d=2; k=5; n=3 mm. Cond. not good. Worm-eaten and pasted. Purchased: 13. xi. 1926, Lucknow.

1006.

در مکنون

Durr-i-maknūn.

III 304.

A short versified tract on the *namāz*, by Ghulām Ḥusayn Mawzūn (ff. 2, 8), who completed it (f. 8) in 1207/1792-3. The title is only given in the colophon, and does not appear in the text. The author may perhaps be identical with the compiler of the *Āṣaf-nāma* mentioned in Bk. 421, which was completed about the same time. On the other hand, one might be inclined to identify him with Ghulām Ḥusayn, the author of the *Khulāṣatu'l-'aqā'id* (cf. here Nos. 1004, 1005), especially because the latter was apparently very fond of making verses, which he has quoted profusely in his other books. Beg.

بسم الله الرحمن الرحيم ' مرجع اسمی حکیم علیم

Copied in the beg. of the xiii/xix c.

Ff. 8; S 7,25×4; 5,5×2,75; ll 14-16, within jadvāls. Or. pap. Bad Ind. nast., index: a=3; b=4; c=5; d=2,5; k=5; n=3 mm. Cond. not good. Worm-eaten and pasted. Purchased: 11. xi. 1923, Lucknow.

1007.

زاد الآخرة

Zādu'l-ākhirat.

III 300.

A treatise on good behaviour and the correct performance of religious duties prescribed to every Sunnite Muhammadan, especially with regard to the technicalities of *namāz*. The authorship is ascribed, apparently quite fictitiously, to Muḥammad Ghazālī (d. 505/1111), see the colophon, f. 59. Most probably it is a modern compilation from the well known books of Ghazālī, and not his own production. It begins with general reflections on the frailty of life, etc., the necessity of good behaviour and then goes on to explanations of the technique of *namāz*. After this, there are various reflections concerning the moral duties of every individual to parents, descendants, etc. There is apparently no regular division into chapters. Beg.

الحمد لله ... بدان ای غافل مسکین که تو مسافری و از زاد راه

و بادیه النعم

Dated the 6th Rab. II 1189/ the 6th June 1775. Scribe: Ghulām Ḥusayn b. Muḥammad 'Aḡīm b. Muḥammad Sharaf Šiddīqī of ad-Diwtāna (*sic*), cf. Nos. 1000, 1002, 1003. Notes and rubrications on the margins.

Ff. 59; S 7,5 × 4,25; 6 × 2,5; ll 15, no jādvals. Or. pap., thickness 10=0,91 mm. Ind. nast., index: $a=3$; $b=5$; $c=5$; $d=2$; $k=5$; $n=3,5$ mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 15. xi. 1926, Lucknow.

1008.

رساله در عقائد

Risāla dar 'aqā'id.

III 302.

A brief exposition of Sunnite 'aqā'id; the name of the author, the title of the work, and the date of composition are not mentioned. Beg.

الحمد لله ... بدانکه طاعت حق سبحانه و تعالی بر جملة مومنین

و مومنات الخ

On ff. 9-11 there is a note on 77 necessary details of the *namāz*. The name of the author and the date of composition are not given. Beg.

بدانکه واجب اکمال فرض ست و سنت اکمال واجب الخ

Copied in the beg. of the xiii/xix c.

Ff. 11; S 7,25 × 4; 5,75 × 2,75; ll 20, no jādvals. Or. pap. Ind. nast., index: $a=2,5$; $b=3,5$; $c=3,5$; $d=2$; $k=3$; $n=2,5$ mm. Cond. not good. Worm-eaten and pasted. Purchased: 15. xi. 1926, Lucknow.

6. Shi'ite tradition.

1009.

الصفی شرح الکافی

Aṣ-Šāfi sharḥu'l-Kāfi.

III 436.

Another portion of the same Persian paraphrase of the famous work on Shi'ite tradition, *al-Kāfi fi 'ilmi'd-dīn*, as described in IvC 750, and EIO 2667. The Arabic original was composed by (f. 1v) Muḥammad b. Ya'qūb (b. Ishaq) al-Kalīnī (d. 328/939). The commentator, Khalīl b. al-Ghāzī al-Qazwīnī (d. 1089/1678, see RS 400 and *Kashfu'l-hujub*, p. 365, No. 2053), compiled it at the command of 'Abbās II, of Persia (f. 1v). He started the compilation of this portion of his work in Jum. II 1068/ March, 1658. The present volume deals with the *fifth* book of the original (out of 34), on prayers (*kitābu'd-du'ā*), divided into 60 *bābs*; it is slightly incomplete at the end. This part must have been written *before* IvC 750. Beg.

الحمد لله الذي قال في كتابه قل ما يعبركم بكم ربي ... و بعد، چون
نواب همایون اشرف ... مامور ساخت داعی دولت قاهرة خليل بن الغازي
القرزيني را بشرح کافي النسخ

Copied towards the end of the xi/xvii c. or in the beg. of the xii/xviii c. A few notes on the margins.

Ff. 111; S 11,5×7; 8,25×4,75; ll 25, within *jadwals*. Or. pap., thickness 10=0,58 mm. Good Pers. nast., index: *a*=2,5; *b*=2,5; *c*=4; *d*=2; *k*=3; *n*=2,5 mm. Cond. not good. Worm-eaten, injured by dampness. Good, but faded vignette. Purchased: 1. i. 1927, Calcutta.

1010.

لوامع صاحب قراني

Lawāmi'-i-Šāhib-qirānī.

III 503.

A portion of the Persian paraphrase of the commentary on the famous work on Shi'ite *fiqh*, *Man lā yaḥḍuruhu'l-faqīh*, by Ibn Bābūya al-Qumī (d. ca. 381/991). The Arabic commentary and its present Persian version were compiled by Muḥammad Taqī b. Maqṣūd 'Alī al-Majlisī (born 1003/1594-5, d. 1070/1659-60), see IvC 381. The present volume contains the *bābs* on fasting (f. 1v), *zakāt* (f. 117v), and *hajj* (f. 190v). The last *bāb* coincides with IvC 382. Beg. of the *bāb* dealing with fasting (f. 1v):

الحمد لله رب العالمين والصلوة على محمد و اهل بيته الطاهرين ...
باب علة فرض الصيام، سال هشام بن الحكم ... اين بابيست در بيان علت
واجب ساختن النسخ

Beg. of the *bāb* on *zakāt* (f. 117v):

الحمد لله ... ابواب الزكوة، باب علة وجوب الزكوة، قال الشيخ السعيد
... اين ابواب زكوتست و از انجمله النسخ

Beg. of the *bāb* on *hajj* is the same as is IvC 382.

Copied about the end of the xii/xviii c. Occasional notes on the margins. Seals dated 1205/1790-1.

Ff. 414; S 12×7,25; 9,5×5; ll 27, no *jadwals*. Or. pap., thickness 10=0,51 mm. Ind. nast., index: *a*=3; *b*=4; *c*=4; *d*=2; *k*=4; *n*=2,5 mm. Cond. not good. Worm-eaten. Purchased: 23. xi. 1927, Calcutta.

1011.

The same.

III 413.

The portion, dealing with *hajj*, of the same *Lawāmi'* (see No. 1010), also identical with IvC 382 (ff. 1v-275v, l. 6), and slightly incomplete at the end. Beg.

الحمد لله ... باب عئل (sic) الحج، قال الشيخ مصنف هذا

الكتاب النج

Copied towards the end of the xii/xviii c. Seals at the beginning, dated 1265/1849, and 1291/1874. Occasional corrections on the margins.

Ff. 418; S 9,5 × 6,5; 6,5 × 3,75; ll 21, no *jadwals*. Or. brownish pap., thickness 10=0,62 mm. Ind. nast., index: *a*=2,5; *b*=4; *c*=4; *d*=2; *k*=3,5; *n*=3 mm. Cond. tol. good. Worm-eaten. Purchased: 16. xi. 1926, Lucknow.

1012.

مجموعه در معجزات ائمه

Majmū'a dar mu'jizāt-i-a'imma.

III 392.

A collection of extracts from different standard works on Shi'ite tradition, dealing with the laudable and supernatural qualities of the Imams, their miracles, etc. The collection seems to be a note book, and is incomplete at the beginning. The name of the compiler and the exact title of his work are not given, but, as the *Bihāru'l-anwār* is frequently quoted, it is quite certain that these extracts could not have been made before the end of the xii/xviii c., and date more probably from the beg. of the xiii/xix c.

Copied in the beg. of the xiii/xix c. *Bayāḍ* form.

Ff. 288; S 4,5 × 8,25; 3,25 × 7; ll 16, no *jadwals*. Europ. and Or. pap., thickness 10=0,68 and 0,47 mm. Ind. nast., index: *a*=3; *b*=4; *c*=5; *d*=2; *k*=5; *n*=3 mm. Cond. good. Slightly worm-eaten. Purchased: 11. xi. 1926, Lucknow.

7. Shī'ite fiqh.

1013.

جامع عباسی

Jāmi'-i-'Abbāsī.

III 457.

The well-known compendium of Shi'ite *fiqh*, by Bahā'u'd-dīn Muḥammad al-'Āmilī (d. 1031/1622), see IVASB 1112-3. To the references given there add CHL I, 288; II 351-2. The present copy contains only the *first daftar*, in five *bābs*. Beg. as usual.

الحمد لله ... اما بعد، چون توجه خاطر ملکوت ناظر اشرف اقدس

کلب استان علي ابن ابيطالب النج

Dated the 4th Jum. I 1248/the 29th Sept. 1832. Scribe: Khādim Ḥusayn b. Ḥusayn 'Alī of Mūghalpūra. A few marginal notes.

Ff. 215; S 8,5 × 5,5; 6,25 × 3,75; ll 11, no *jadwals*. Or. pap., thickness 10=0,73 mm. Ind. nast., index: *a*=3; *b*=5; *c*=5; *d*=3; *k*=6; *n*=3 mm. Cond. tol. good. Worm-eaten. Purchased: 14. iii. 1927, Calcutta.

1014.

The same.

III 473.

A fragmentary copy of the *second* vol. of the *Jāmi'-i-'Abbāsī*, see No. 1013. It was composed soon after Bahā'u'd-dīn 'Āmilī's death, by Nizām (Nizāmu'd-dīn) b. Husayn Sāwajī, and contained *bābs* VI-XX. The present copy contains only *bābs* XIII-XX, the first and the last being incomplete (XIV—f. 341; XV—f. 348v; XVI—f. 356v; XVII—f. 377; XVIII—f. 385v; XIX—f. 412; XX—f. 424). It opens abruptly with the end of the second *faṣl* of the XIIIth *bāb*.

Copied in the beginning of the xiii/xix c. Fol. 440 is damaged.

*Ff. 272-440v; S 8,25×5,75; 6,5×4; ll 15, no jādvals. Or. pap., thickness 10=0,56 mm. Ind. nast., index: a=4; b=5; c=6; d=3; k=5; n=4 mm. Cond. fairly good; slight traces of moisture. Purchased: 10. v. 1927, Calcutta.

1015.

کتاب الطهارة

Kitābu't-ṭahārat.

III 389.

Apparently a portion of an original draft of a large work on Shi'ite *fiqh*. The present volume is devoted only to the *ṭahārat*; it is incomplete at the beginning and at the end. Fol. 1 which is of different paper and is written by a different hand, contains what is intended to be the beginning of the work, which is there called *Jāmi'-i-'Abdu'l-lah-Shāhī*. This name does not seem to be genuine. The name of the author is not mentioned. The copy is written by different hands, and there are numerous alterations, additions, etc., all through, by the same hand. On f. 121 there is a seal of Shaykh Uways (b.) Muḥammad 'Alī, dated 1067/1656-7. The author quotes many standard Shi'ite works of the beg. of the xi/xvii c., such as *Jāmi'-i-'Abbāsī* of Bahā'u'd-dīn 'Āmilī (see No. 1013), *Shāri'u'n-najāt* by Muḥammad Bāqir Dāmād (d. 1041/1631-2); the commentary on the *Jāmi'-i-'Abbāsī* (comp. 1054/1644, see *Kashfu'l-hujub*, p. 172, No. 861), etc. On the other hand he apparently never refers to the works by Majlisī. Therefore it seems probable that he was writing in the second half of the xi/xvii c., and the present copy can quite well be of such a date. Beg. of the book on *ṭahārat*:

وجه تقدیم کتاب طهارة بر سایر کتب الغ

Copied towards the end of the xi/xvii c.

Ff. 442; S 8,75×5,5; 5×3; ll 15, no jādvals. Or. pap., thickness 10=0,72 mm. Good Persian nast., index: a=2,5; b=3; c=4; d=2; k=4; n=2 mm. Cond. fairly good. Slightly worm-eaten. Purchased: 11. xi. 1926, Lucknow.

1016.

اجربة السائلين

Ajjwibatu's-sā'ilīn.

III 293.

A collection of questions and answers, dealing with different topics of Shi'ite *fiqh*, compiled by Muḥammad Amān (f. 1v) from the lectures of the first *mujtahid* of Lucknow, S. Dildār 'Alī Lak'hnawī, son of Mu'īnu'd-dīn b. 'Abdī'l-Hādī Riḍawī (born 1166/1753, d. the 19th Rajab 1235/the 2nd May 1820, see *Tadhkira-i-'ulamā-i-Hind*, lith. Lucknow, 1914, pp. 60-61). As there are pious blessings invoking the prolongation of his life, it is obvious that the book was completed *before* 1235/1820. The tract is divided into seven *faṣls*, and a *khātima* (f. 99). Beg.

الحمد لله ... اما بعد، احقر الناس محمد امان غفر الله ... الخ

Copied towards the middle of the xiii/xix c.

Ff. 116; S 6,75 × 4; 5,5 × 2,75; ll 13, no *jadwals*. Or. pap., thickness 10=0,98 mm. Ind. nast., index: a=4; b=5; c=5; d=2,5; k=6; n=4 mm. Cond. rather bad. Worm-eaten, in the beginning and end the lower portions of the leaves are torn away. Purchased: 10. xi. 1926, Lucknow.

1017.

زاد الراجلين

Zādu'r-rāḥilīn.

III 406.

A treatise on the technicalities of burial according to Shi'ite practice, by Abū Muḥammad called Muḥammad Amān, who wrote it by order of S. Imām 'Alī (f. 1v). He may perhaps be identical with the author of the *Ajjwibatu's-sā'ilīn* (No. 1016), who wrote in the first half of the xiii/xix c. The work is divided into unnumbered chapters, with the same heading *zād*, and a *khātima* (f. 14v), subdivided into a number of *mas'alas*. Beg.

الحمد لله (sic) على آلائه و الصلوة ... فبعد، چنین میگوید ابو محمد

المشتهر بمحمد امان الخ

Dated the 19th Ram. 1244/the 25th March 1829. Notes on the margins.

Ff. 24; S 7,5 × 5,75; 5,75 × 3,5; ll 14, no *jadwals*. Europ. pap., thickness 10=0,96 mm. Ind. nast., index: a=4; b=6; c=6; d=3; k=7; n=4 mm. Cond. fairly good. Purchased: 11. xi. 1926, Lucknow.

1018.

فوائد محمدیه

Fawā'id-i-Muḥammadiyya.

III 412.

A treatise on Shi'ite laws and observances connected with marriage, by Abū Muḥammad, or Muḥammad Amān, a writer at the beginning of the xiii/xix c. (see above, Nos. 1016-7). It is divided into a *muqaddima*, several *fā'idās*, and a *khātima*. Beg.

نحمدك يا من جعل النكاح فصلاً قاطعاً بين الحلال و الحرام ... فبعد،
چنین میگوید بنده کنه کار ... ابو محمد المشتبه بمحمد امان الخ

Numerous marginal notes.

Copied about the middle of the xiii/xix c. Collated.

Fl. 29; S 7,5 x 5,75; 5,75 x 2,75; ll 14, no jadvāls. Europ. pap. (Whatman), thickness 10=1,22 mm. Ind. nast., index: a=3,5; b=5; c=6; d=2,5; k=9; n=4 mm. Cond. good. Slightly pasted. Purchased: 11. xi. 1926, Lucknow.

1019.

فقه شیعه

Fiqh-i-Shi'a.

III 379.

An exposition of the system of Shi'ite *fiqh*, in 19 books. The name of the author, the title of the book, and the date of composition are not mentioned. The author apparently does not refer to his authorities, and it is impossible to identify the date of composition even approximately. On f. 1 the title and the name of the compiler are given in a modern handwriting as *Irshādu'l-mustarshidin*, by Muḥammad Ibrāhīm b. Muḥammad Hasan al-Kurbāsī al-Iṣfahānī (d. 1261/1845), see *Kashfu'l-hujub*, p. 39, No. 174, and R 26. But the treatise here described is obviously quite a different work. Beginning of the treatise:

حمد نا محدود معبودی را که کاینات را ... اما بعد، این تالیفی
است در فقه مذهب ائمه معصومین ... مشتمل بر نوزده کتاب به تفصیلی که
بیاید، کتاب اول در طهارت و مقدمات صلوٰۃ الخ

The *kitābs*, into which it is divided, are not serially numbered but arranged according to the traditional scheme of books on *fiqh*. Their headings are not everywhere uniform. Every *kitāb* is divided into *faṣls*, *aṣls*, *tatammas*, etc., and each has a *khātima*. Marginal notes and subheadings.

Copied in the end of the xii/xviii c.

Fl. 144; S 13 x 8,25; 11,25 x 5,25; ll 28-29, no jadvāls. Or. pap., thickness 10=0,76 mm. Large Ind. nast., index: a=3,5; b=4; c=5; d=3,5; k=3,5; n=3 mm. Cond. good. Slightly worm-eaten. Purchased: 11. xi. 1926, Lucknow.

1020.

ترجمه اصلاح العمل

Tarjuma-i-Iṣlāḥu'l-'amal.

III 409.

A Persian paraphrase of the work on Shi'ite *fiqh*, chiefly devoted to the technicalities of purifications, *namāz*, etc., originally composed in Arabic by S. Muḥammad (b. S. 'Alī) aṭ-Ṭabāṭabā'ī

(d. 1240/1824-5, see *Kashfu'l-hujub*, p. 48, No. 227). The translation was made, apparently before his death, as it was undertaken at his own desire, by his disciple, Ḥasan b. Muḥammad 'Alī Yazdī (f. 2). The work is divided into a *muqaddima* and several *maṭlabs*, subdivided into *bābs*, etc. Beg.

الحمد لله (sic) الذي ارشدنا الى اصلاح الاعمال و جعل لنا شريعة
... اما بعد، چون اخذ احكام و معرفة حلال و حرام الخ

Dated the 20th Sha'bān 1284/the 17th Dec, 1867 (?). Scribe: Faṭḥ-'Alī. Corrections on the margins.

Ff. 248; S 8,5×5,75; 6,5×4,25; ll 15, no *jadwals*. Or. and Europ. pap., thickness 10=0,81 and 0,46 mm. Ind. nast., index: *a*=3; *b*=8; *c*=4; *d*=2; *k*=6; *n*=3 mm. Cond. good. Slightly worm-eaten. Purchased: 12. xi. 1926, Lucknow.

8. Shi'ite 'aqā'id, religious ethics, observances, prayers, etc.

1021.

ترجمة مكارم الاخلاق

'Tarjuma-i-Makārimu'l-akhlāq.

III 382.

A Persian paraphrase of the Arabic treatise on the laudable qualities of Muḥammad and the Imāms, according to Shi'ite tradition. The author of the original is (f. 2) Abū Naṣr al-Ḥasan b. Abī 'Alī (b.) al-Faḍl aṭ-Ṭabarsī (an early author, probably of the v or vi/xi-xii c., cf. Brock. I, 405). The name of the translator is not given, neither the date of composition. The present version is different from IvC 751, from R 15, and *Kashfu'l-hujub*, p. 548, No. 3088 (called *Makārimu'l-karā'im*), but it is apparently identical with the translation mentioned in the *Kashfu'l-hujub* on p. 121, under No. 575 (the name of the translator is also absent there). It is divided into 12 *bābs* (their contents are given on ff. 4v-7). It is difficult to suggest the date of the translation, but it cannot be far wrong to estimate its copilation as coinciding with the period of the end of the x/xvi c., or beg. to the end of the xi/xvii c., when a great revival of Shi'ite studies took place under the pious Safawides. Beg.

حمد و ثنا قیومی را که عقول ذریات آدم از ادراک کنه ... اما بعد
جنین کوید مؤلف این کتاب الشیخ العالم ... ابو نصر الحسن ابن ابی علی
الفضل الطبرسی الخ

Copied apparently towards the end of the xi/xvii c., or beg. of the xii/xviii c. A very good copy.

Ff. 225; S 10×6; 5,75×3,25; ll 15, within *jadwals*. Bluish Or. pap. (in the centre), new margins, of Or. pap., thickness 10=0,76 mm. Good, almost calligraphic Persian nast., index: *a*=3,5; *b*=3; *c*=4,5; *d*=2,5; *k*=4; *n*=3 mm. Cond. good. A good vignette in the beginning. Purchased: 10. xi. 1926, Lucknow.

1022.

رساله منظوم در نماز

Risāla-i-manẓūm dar namāz.

III 297.

A versified tract on technicalities of the *namāz*, according to Shi'ite rules, by Ḥayratī (f. 28, in concluding lines). It is dedicated to Shāh Ṭahmāsp of Persia (930-84/1524-76), see f. 2 top, and was completed in 945/1538-9 (chronogram خوشحال, on f. 28). This Ḥayratī is apparently identical with Ḥayratī Marwī, or Tūnī, who died in Kāshān in 961/1554 (cf. IvC 57, No. 846, and other *tadhkiras*), or 970/1562-3, or even 989/1581 (cf. EIO 1435), whose *dīwān* is described in R 874; EIO 1435; EB 1031; Sprenger 424, and whose epic of the Imams, the *Bahjatū'l-mabāḥij*, is mentioned in Bk 235-6, etc. Beg.

بنام آنکه او واجب بذات است، عبادت کردنش از واجبات است،

Dated 1176/1762-3.

Ff. 28; 88×4,5; 6,5×3; ll 9, no jadwals. Or. pap., thickness 10=0,82 mm. Ind. nast., index: a=4; b=6; c=6; d=3; k=5; n=4 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 16. xi. 1926, Lucknow.

1023.

مجموعه

Majmū'a.

III 453.

Two fragments of religious contents:

1. (ff. 1v-15v). A prayer, in *Arabic*, with interlinear Persian translation.

2. (ff. 16-24v). *Manẓūma dar 'aqā'id-i-Shī'iyya*, by Ḥāfizī. It is a tract on the Shi'ite *uṣūl-i-dīn*, very short, versified. The present copy is slightly incomplete at the beginning and opens with the verse which is usually the *fifth*. The author may be identical with the poet of the times of Shāh 'Abbās, Ḥāfizī Kirmānī, who flourished about the beginning of the xi/xvii c. (See *Riyāḍu'sh-shu'arā'*, IvC 57, No. 747). Another copy, which is complete, but differs in the order of the verses, is given further on, No. 1083 (9). Also Bk 444-5. Cf. also the next note where a commentary on this work is described. The text of this copy begins on f. 6 of the latter (or f. 210 of No. 1083, 9).

Both items are of totally different origin, and of different size, paper, etc. The first item consists of 15 leaves 5×3, within jadwals, dating from the xii/xviii c. The second dating from the same time consists of 9 leaves of 6,75×4,25; 5,5×3,25; ll 8, within yellow jadwals, written on black (or dark blue) paper, in red ink. Cond. tol. good. Purchased: 14. iii. 1927, Calcutta.

1024.

جامع منصورى

Jāmi'-i-Manṣūrī.

III 386.

A commentary on a Persian versified tract on the principles of Shi'ite doctrine, the same as Nos. 1023(2) and 1083 (9), belonging to the authorship of Ḥāfiẓī (f. 2, 7, 91v). The original text begins (f. 3) with the verse which is the second in two other copies:

بعد حمد خدا و نعت رسول، بکشا لب بمدح زوج بتول،

The commentator calls himself (f. 1v and 92)—Ghulām Amīr b. S. Shujā'at Rasūldār Qanūjī Husaynī Wāsiṭī. He completed his work (cf. 91v) the 10th Rajab 1146/the 17th Dec. 1733, the 16th year of Muḥammad Shāh's reign, and dedicated it to Abū Manṣūr S. Sa'ādāt Khān Burhānu'l-mulk, of Oude (d. 1151/1738-9), see f. 2v. The title, as above, is mentioned on f. 3 and in the colophon (f. 92).

The original is quoted verse by verse, introduced by قوله. Beg. of the commentary:

سپاس بیحد و ستایش بیحد مر خالقی را که جن و انس ... اما بعد،
میکوید مملوک اهل بیت النبوی ... غلام امیر الحسینی القنوجی
رسولدار الواسطی الخ

Dated the 27th Dhī Qa'da 1250/the 27th March 1835. Scribe: Mahdī 'Alī. Notes on the margins.

Ff. 92; S 9.5×6; 6.75×4; ll 16, no jadvāls. Or. pap., thickness 10=0.96 mm. Ind. nast., index: a=4; b=6; c=6; d=3; k=5; n=4 mm. Cond. not good. Worm-eaten, pasted, traces of moisture. Purchased: 12. xi. 1926, Lucknow.

1025.

حدیقه المتقین

Ḥadīqatu'l-muttaqīn.

III 404.

A treatise on the principal observances prescribed by the Shi'ite system, by Muḥammad Taqī b. (Maqṣūd-'Alī) Majlisī Iṣfahānī (born 1003/1594-5, d. 1070/1659-60), see CHL II, 396-7; *Kashfu'l-ḥujub*, p. 195, No. 1009. It is divided into a *muqaddima* (f. 1v), on the advantages of prayer, 5 *bābs*: I, on *ṭahārat* (f. 4v); II, on *aḥkām-i-namāz* (f. 77); III, on *zakāt* and *khums* (f. 176). *Bābs* IV, on *rūza*, V, on *hajj* and *ziyārat*, and the *khātima* (on additional forms of devotion), are lost in this copy. Beg.

الحمد لله ... اما بعد، چنین کوید اضعف عباد الله الغني محمد

تقی بن مجلسی اصفهانی که این رساله ایست در بیان عبادات الخ

Copied in the beg. of the xiii/xix c. Notes on the margins.

Ff. 182; S 7,75 x 5,25; 5,5 x 3; ll 17, no jadvāls. Or. pap., thickness 10=0,79 mm. Ind. nast., index: a=3; b=5; c=4; d=2; k=5; n=4 mm. Cond. good. Purchased: 12. xi. 1926, Lucknow.

1026.

ترجمة الصلاة

Tarjumatu'ş-şalāt.

III 494.

A short tract on the technicalities of Shi'ite *namāz*, by (Muhammad) Muḥsin b. Murtaḍā (al-Kāshī, with the *takhalluṣ* Fayḍ) (d. ca. 1105/1693-4, cf. R 1095). See *Kashfu'l-ḥujub*, p. 117, No. 552, where it is stated that the present work was completed in 1043/1633-4(?). Beg.

هر که نه کویای تو خاموش به، ... سپاس و ستایش کریمی (را)

که کمال عظمت و استغنا النج

Dated the 12th Jum. I 1247/the 19th Oct. 1831. Scribe: Khādīm Ḥusayn b. Ḥusayn 'Alī. Occasional notes on the margins.

*Ff. 1v-29; S 8,5 x 5,5; 6,25 x 3,75; ll 11, no jadvāls. Or. pap., thickness 10=0,63 mm. Ind. nast., index: a=3; b=5; c=5; d=3; k=6; n=3 mm. Cond. fairly good. Worm-eaten. Purchased: 14. iii. 1927, Calcutta.

1027.

تحفة عباسی

Tuhfa-i-'Abbāsī.

III 403.

An elementary treatise, in a catechetical form, on the principal duties and points of belief of the Shi'ite system, by Muḥammad Ṭāhir (f. 3). Its title (f. 3) implies a dedication to Shāh 'Abbās, who is here referred to (f. 3) without the usual titles. It is difficult to say whether 'Abbās the first or the second is meant. The work is apparently not identical with any treatises bearing the same title, mentioned in the *Kashfu'l-ḥujub*, p. 106. No division into chapters. Beg

الحمد لله ... ای عزیز من بدان و آگاه باش که دنیا ... اما بعد

بدان اصول دین مرتبه اش از همه طاعتها و عبادتها بالاتر است النج

Copied in the beg. of the xiii/xix c. Notes on the margins.

Ff. 188; S 7,5 x 5,25; 5,25 x 2,75; ll 9, no jadvāls. Europ. pap., thickness 10=0,46 mm. Ind. nast., index: a=2,5; b=4,5; c=5; d=2; k=5; n=4 mm. Cond. good. Slightly worm-eaten and pasted. Purchased: 17. xi. 1926, Lucknow.

1028.

رساله صفات ذات

Risāla-i-Şifāt-i-Dhāt.

III 288.

A short treatise on the difference between substance and matter, from the point of view of Shi'ite theology, by Muḥam-

mad (Taqī) b. (Muḥammad) Bāqir (Majlisī Iṣfahānī) (d. 1110-1/1698-1700), as mentioned in the colophon. Cf. Pertsch, Catalogue, p. 59; *Kashfu'l-ḥujub*, No. 1477. In the colophon the title is given as *Risāla-i-ṣifāt-i-Nabawiyya*, but the usual form is *Risāla dar bayān-i-farq bayn ṣifāt-i-Dhāt wa ṣifāt-i-fi'l*. Beg. as in the *Kashfu'l-ḥujub*:

الحمد لله وسلام علي عبادة الدين اصطفي، اما بعد، بايد دانست كه

صفت مقدسه النسخ

Dated the 12th Dhī Qa'da 1220/the 1st Febr. 1806.

* Ff. 1v-8v; S 6,5×4,25; 5,5×2,75; ll 16, no jādvals. Or. pap., thickness 5=0,46 mm. Ind. nast., index: a=4; b=2,5; c=4; d=2; k=3,5; n=3 mm. Cond. bad. Worm-eaten and pasted. Purchased: 16. xi. 1926, Lucknow.

1029.

حياة القلوب

Ḥayātu'l-qulūb.

III 410.

The *third* vol. of this work, by the same Muḥammad Bāqir b. Muḥammad Taqī Majlisī Iṣfahānī, cf. IvASB 1122-3 and IvC 387, where vols. I and II are described. It was lith. at Tehran (or Tabriz), 1844, and Lucknow, 1879. The present vol. deals with the question of the *imāmat* and gives some traditions regarding the Imams. The copy is incomplete at the beginning, opening with

... و آياتي كه در شان ائمه ... مجمل نازل كرده ... فصل اول

در وجوب امام است النسخ

At the end some scrappy notes on additional leaves (red paper) in Urdu.

Dated the 27th Ram. 1292/ the 27th Oct. 1875. A few marginal notes.

Ff. 239; S 7,5×5,75; 6,25×4,25; ll 13, no jādvals. Europ. pap., thickness 10=0,38 mm. Ind. nast., index: a=4; b=4; c=5; d=3; k=5; n=3,5 mm. Cond. good. Purchased in Nov. 1926, Lucknow.

1030.

رساله نكاح

Risāla-i-nikāḥ.

III 395.

A short tract on the ceremonies and different legal matters concerned with marriage, according to Shi'ite beliefs, by Muḥammad Bāqir b. Muḥammad Taqī Majlisī. See Pertsch, 261. The author's name is given only in the colophon. Beg.

الحمد لله الذي اجل (احل) النكاح و نذب اليه ... اما بعد، غرض

از تحرير اين رساله وجيزه آنست كه النسخ

Dated the 14th Jum. I 1246/the 31st Oct. 1830. Scribe: Imdād 'Alī Karbalā'ī. Notes on the margins.

Ff. 8; S 7,5 × 5,75; 6,25 × 3,25; ll 15, no *jadwals*. Or. pap. Ind. nast., index $a=4$; $b=5$; $c=6$; $d=2,5$; $k=8$; $n=4$ mm. Cond. very bad. Badly worm-eaten and pasted. Purchased: 10. xi. 1926, Lucknow.

1031.

رساله سعادت ایام هفته و ماه

Risāla-i-sa'ādat-i-ayyām-i-hafta wa māh.

III 402.

A treatise, by the same Majlisī, on prayers suitable for every particular day of the month or week, on propitious days and hours, etc. Another copy in IvASB 1119(4). Beg.

الحمد لله ... اما بعد، چنین گوید احقر عباد الله الغني محمد باقر
بن محمد تقی ... که این رساله است در بیان آنکه ... معلوم میشود از
سعادت و نکوست ایام هفته و ماه بجهت ارتکاب اشغال و اعمال الخ

Copied in the beg. of the xiii/xix c. Notes on the margins.

Ff. 27; S 8,5 × 4,75; 6,25 × 2,75; ll 15, no *jadwals*. Or. pap., thickness 10 = 0,56 mm. Ind. nast., index: $a=3$; $b=4$; $c=4$; $d=2$; $k=5$; $n=4$ mm. Cond. not quite good. Worm-eaten, traces of moisture, pasted. Purchased: 12. xi. 1926, Lucknow.

1032.

The same.

III 443.

Another copy of the same work as No. 1031, beg. as in that transcript.

Copied in the beg. of the xiii/xix c.

* Ff. 1—16v; S 7,25 × 4,5; 5,75 × 3,5; ll 15, no *jadwals*. Or. pap., thickness 10 = 0,52 mm. Ind. nast., index: $a=4$; $b=5$; $c=5$; $d=3$; $k=4$; $n=3$ mm. Cond. good. Purchased: 19. i. 1927, Calcutta.

1033.

رساله در نماز

Risāla dar namāz.

III 397.

A treatise on the *namāz*, for beginners, by Muhammad Bāqir b. Muḥammad Taqī Majlisī, apparently identical with the *Risāla-i-ādāb-i-namāz* mentioned by Pertsch, p. 59. It is not divided into chapters. Beg.

الحمد لله ... اما بعد، چنین گوید احقر عباد الله محمد باقر ... که
چون نماز از عمده ارکان ایمانست میباید که بنده مومن شرائط و آداب
آنرا بداند الخ

Copied towards the end of the xii/xviii c. A few marginal notes.

Ff. 21; S 8,5×4,75; 7,25×3,75; ll 17, no jadvāls. Brownish Or. pap., thickness 10=0,66 mm. Good Ind. nast., index: a=3; b=4,5; c=5; d=2; k=4; n=4 mm. Cond. tol. good. Slightly worm-eaten and pasted. Purchased: 11. xi. 1926, Lucknow.

1034.

شکایات الصلوة

Shakkiyyātu's-ṣalāt.

III 400.

A tract, by the same Majlisī, on mistakes, omissions, etc., which may occur in the performance of the *namāz*, see *Kashfu'l-ḥujub*, p. 269, No. 1434, cf. Pertsch, p. 59. It is divided into a *muqaddima*, five *faṣls* and a *khātima*. In the colophon it is called *Risāla-i-'ajāla*. Beg.

الحمد لله الذي ازاح ظلمات الشبهات و الشكوك ... اما بعد، چنين
كويد خاك راه سالكان مسالك شرع مبين محمد باقر بن محمد تقى النخ

Copied towards the end of the xii/xviii c. Incidental marginal notes. Quotations on f. 23v.

Ff. 23; S 9,25×5,75; 6,5×3,25; ll 15, within red and blue jadvāls. Or. pap., thickness 10=0,96 mm. Good Ind. nast., index: a=3; b=5; c=5; d=2; k=6; n=3,5 mm. Cond. tol. good. Slightly worm-eaten and pasted. Purchased: 13. xi. 26, Lucknow.

1035.

رسالة رجعت

Risāla-i-ruj'at.

III 443.

A collection of several Shi'ite *ḥadīths*, with paraphrases and explanations, dealing with the question of the re-appearance of the Imam on the Day of Judgment, by the same Majlisī (see above, Nos. 1028—1034), cf. *Kashfu'l-ḥujub*, p. 263, No. 1397. It is one of his late compositions, written after the completion of the *Bihāru'l-anwār*, and dedicated to Shāh Sulaymān of Persia (1077-1105/1667-94). Beg. as usual:

الحمد لله ... اما بعد، چنين كويد فقير خاكسار محمد باقر بن محمد
تقى ... كه چون بر كانه ارباب فطننت النخ

Copied in the beg. of the xiii/xix c.

*Ff. 16v—75v; S 7,25×4,5; 5,75×3,5; ll 15, no jadvāls. Or. pap., thickness 10=0,52 mm. Ind. nast., index: a=4; b=5; c=5; d=3; k=4; n=3 mm. Cond. quite good. Purchased: 14. i. 1927.

1036.

زاد المعاد

Zādu'l-ma'ād.

III 384.

The well-known collection of Shi'ite prayers suitable for every particular moment or occasion in everyday life, by the same Muḥammad Bāqir b. Muḥammad Taqī Majlisī Iṣfahānī, see

IVASB 1121. The work was completed, as stated in the colophon, in Ramaḍān 1107/Apr. 1696, and is dedicated to Sulṭān Ḥusayn who ascended the throne in 1105/1694. It is divided into 14 *bābs* and a *khātima*. It has been frequently lith. in Persia, in Lucknow. The present copy is very good, but slightly incomplete at the beginning.

A very good copy, probably dating from the beg. xii/xviii c., with numerous marginal glosses and interlinear Persian translation of Arabic passages.

Ff. 308; S 12×6,75; 8,25×4; ll 14—21, within double gold and blue jādvals. Or. pap., thickness 10=0,76 mm. Good Persian nast., index: *a*=6; *b*=6; *c*=6; *d*=3; *k*=4; *n*=4 and 12 mm. Cond. very good. Purchased: 9. xi. 1926. Lucknow.

1037.

The same.

III 447.

Another copy of the same work, see No. 1036, not so good as the previous one, and without interlinear translation of the Arabic passages, but perhaps a little earlier than the former. Beg. as usual:

الحمد لله الذي جعل العبادة وسيلة لغيل السعادة ... إما بعد، بنده

خاطي محمد باقر بن محمد تقى الش

Dated Rab. II 1115/ Aug.-Sept. 1703. Scribe: Muḥammad Ṣāliḥ b. Muḥammad Qāsim al-Luwadrī (اللودري ?), of Isfahān. Presentation notes at the end, dated 1157/1744 and 1170/1756-7. Good vignette. Notes on the margins.

Ff. 269; S 10×6,5; 7×4,25; ll 16, within double jādvals. Or. pap., thickness 10=0,62 mm. Good Persian nast., index: *a*=4; *b*=3,5; *c*=4; *d*=2; *k*=4; *n*=3 mm. Cond. very good. Purchased: 29. i. 1927, Calcutta.

1038.

The same.

III 489.

Another copy of Majlisī's *Zādu'l-ma'ād*, see No. 1036. Beg. as usual.

Copied in the beg. of the xiii/xix c. It is profusely ornamented with gold, has a double-page initial *lauḥ*, of rather inferior artistic value, and several smaller vignettes at the beginnings of different chapters.

Ff. 285; S 9×5,25; 6,25×3,25; ll 18, within double gold jādvals. Or. pap., thickness 10=0,56 mm. Persian (?) nast., index: *a*=4; *b*=4; *c*=4; *d*=2; *k*=3; *n*=3 mm. Cond. good. Slightly worm-eaten. Purchased: 22. vi. 1927, Calcutta.

1039.

فهرست کتابهای تصنیف مجلسی

Fihrist-i-kitābhā-i-taṣnif-i-Majlisī.

III 323.

A list of the compositions of Muḥammad Bāqir b. Muḥammad Taqī Majlisī, by his disciple Muḥammad Ḥusayn b. Muḥam-

mad Šāliḥ al-Ḥusaynī, cf. Pertsch, p. 58-9, and IvC 391(1). The work is divided into two *faṣls* and a *khātima*. The first *faṣl* (f. 1v) deals with Arabic works, and the second (f. 3v) with Persian ones. The *khātima* (f. 6) gives calculations of the numbers of pages, words, letters, etc., in Majlisī's books. Beg.

الحمد لله ... اما بعد، چنین کوید مکرر اینکروف ... محمد حسین
ابن محمد صالح الحسینی الخ

Dated the 29th Rajab 1205(?) / the 3rd Apr. 1791.

Ff. 6; S 6,5 × 4; 5 × 3; ll 14, no *jadwals*. Or. pap. Ind. nast., index: *a*=3; *b*=3; *c*=4; *d*=2; *k*=3; *n*=3 mm. Cond. tol. good. Worm-eaten, pasted. Purchased: 13. xi. 1926, Lucknow.

1040.

رساله اصول دین

Risāla-i-uṣūl-i-dīn.

III 296.

A short tract, in a catechetical form, on the elements of Shi'ite theology, by Muḥammad 'Ābid, as stated in the colophon. He may perhaps be identical with the translator of the *Kitābu'l-asrār* (see IvASB 1125) and commentator of Rūmī's *Mathnawī* (see R 591), who flourished in the beginning of the xii/xviii c. Beg.

الحمد لله علي نعمائه و الصلوة ... اما بعد، سوال، اصول دین یعنی
چیز هائیکه بی دانستن آنها الخ

Dated the 10th Jum. II 1220 / the 5th Sept. 1805. Additions on the margins.

Ff. 12; S 6,75 × 4,25; 5 × 3; ll 12, no *jadwals*. Or. pap., thickness 5=0,36 mm. Ind. nast., index: *a*=5; *b*=4; *c*=5; *d*=2,5; *k*=4; *n*=3,5 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 16. xi. 1926, Lucknow.

1041.

مجموعه

Majmū'a.

III 381.

A volume containing three Shi'ite works dealing chiefly with eulogies to the Imams:

1. (ff. 1v-15v). *Bayānātu'l-Murtaḍā*. A short treatise on the superhuman qualities of 'Alī b. Abī Ṭalīb. The name of the author and the exact date of composition are not mentioned. The work is not referred to in the *Kashfu'l-ḥujub*. Beg.

الحمد لله العلی المستعان ... من بعد هذا اعلم بان المرتضى قد قال
في تفضيله خطبة البيان الخ

2. (ff. 16v-152v). *Rāḥatu'l-arwāḥ wa mu'nisu'l-ashbāḥ*. Shi'ite traditions concerning the miracles which were performed

by Muḥammad and the Imams. The author is here called al-Ḥasan ash-Shī'ī (? an-Naqī?)-i-Sabzawār (f. 17). The dedication is here rather corrupted, and the name of the patron is given as Niẓāmu'd-dīn (-i-) Shamsu'd-dīn Khwāja Karāmī (کرامی) (f. 16v). The name Yahyā which is given in IvASB 1110, where another copy of the same work is described, does not appear here. It is divided into 15 *bābs*, subdivided into *faṣls* and *mu'jizās*. Beg. as in IvASB 1110:

شکر و سپاس و حمد بقیاس مالک الملکی راست که عظمت
و جلال اله

3. (ff. 153-154v). *Wasiyyat namūdan-i-ḥadrat-i-Fāṭima-i-Zuhrā Amīr-rā* etc. A short poem, in the form of a *qaṣīda* in praise of the Imams. Beg.

ایا مومن که داری عقل و هوش و خاطر دانا،

مکن در دنیای فانی مقام و مسکن و مارا،

The first item is dated (f. 15v) simply Shawwāl 1124/ Nov. 1712. The second (f. 152v)-the 11th Dhī Qa'da 1125/the 29th Nov. 1713. Scribe: Muḥammad Ma'ṣūm. The third item is not dated, but it was written by the same hand as the other two.

Ff. 154; S 9,75×6,25; 7×3,25; ll 17, no *jadwals* (new margins). Greyish Or. pap., thickness 10=0,72 mm. Good Ind. nast., index: a=2; b=4; c=4; d=2; k=4; n=2 mm. Cond. good. Purchased: 11. xi. 1926, Lucknow.

1042.

جذات الخلود

Jannātu'l-khulūd.

III 385.

A collection of 32 tables (*jadwals*), giving explanations of the attributes (*asmā*) of God, legendary accounts of the ancient prophets, biographies of Muḥammad, the Imāms, some eminent Shī'ites, accounts of some important historical events, etc. It was compiled by Muḥammad Riḍā b. Muḥammad Mu'min al-Imāmī al-Khātūnābādī al-mudarris (f. 1v), who started it in 1125/1713 (f. 2, bottom—the title is the chronogram for that date), completed in 1127/1715 (f. 33v), and dedicated to the Safawide prince, Sulṭān Ḥusayn (1105-1135/1694-1722). Beg.

الحمد لله الحكيم المعبود المنفرد بالازلية ... اما بعد، بر لوائح الزواح

زاکیه و صفایه اذهان صافیة ... مسکین ابن محمد مومن محمد رضا

الامامی اله

Dated the 14th Rab. II 1267/the 16th Febr. 1851. Scribe: Muḥammad b. Mūsā. Ff. 29, 30, 34 are left blank. Ornamented tables, written in red, blue, green and black ink.

Ff. 35; S 19,5 × 12,25; 15,5 × 9,25; 11—varied. Jadwals. Or. pap., thickness 10=1,57 mm. (double). Ind. nast., index: a=2,5; b=3,5; c=4; d=2; k=3,5; n=3 mm. Cond. tol. good. Dirty. Purchased: 14. xi. 1926, Lucknow.

1043.

رسائل حزین

Rasā'il-i-Ḥazīn.

III 509.

Short theological treatises by Muḥammad 'Alī b. Abī Ṭalīb az-Zahidī al-Lāhijī al-Jilānī, who used the *takhalluṣ* Ḥazīn (d. at Benares the 13th Jum. I 1180/the 17th Oct. 1766). Cf. a similar collection in IvC 502. The present volume contains:

1. (ff. 1v-3). *Lam'at mir'āti'l-lah fī sharḥ āyat Shaha-da'l-lah*. A short note, in Arabic, on explanations of the *āyatu'sh-Shahādat* (III, 16), or the usual formula of professing the unity of God. It was composed in 1139/1726-7, at Ardabil, just before departure to Khorasan. It is the same work as IvC 752(4). Beg.

الحمد لله لملمم الحمد و الشكر لواهب الشكر ... وبعد، قد وصلني

يا اخي كتابك الذي سالتني فيه النخ

2. (ff. 3v-14v). *Risāla dar ghusl*. A treatise on ablutions, also in the form of a reply to a question. Beg.

الحمد لله و السلام على عباده الذين اصطفى، اما بعد، سايلي از راقم

حروف سوال نموده باین عبارت النخ

3. (ff. 15-44v). *Tahqīq-i-ma'ād-i-rauḥānī*. A treatise on the resurrection in a spiritual sense, the same as IvC 752 (1). Beg.

وله الحمد في الآخرة و الاولى ... وبعد، در اشارت بلذات و الم که

بر دو قسم است النخ

4. (ff. 45v-52). *Tahqīqul-hudūth wa'l-gidam*. The same short treatise on the Divine substance as IvC 502 (3). Beg.

الحمد لله على آلائه و نشكوره على نعمائه ... وبعد، محرر این سواد

اقل العباد ابن ابيطالب بن عبد الله بن على الجيلاني محمد المدعو

بعلى النخ

5. (ff. 52v-68v). *Tahqīq-i-nafs wa tajarrud-i-ān*. The same treatise on psychology, in a religious light, as IvC 502(2). It was compiled outside Kirmānshāh (f. 68v), in Ramadān 1139/ April-May 1727 (f. 54v). Beg.

نی عقل بکنه لا يزال تو رسد، ... اناجیک یا قدوس ... و بعد، چوں
علت غائی (sic) در آفرینش بنی آدم الخ

Copied about the beg. of the xiii/xix c. Seals of the former owner, modern.

Ff. 68; S 8x5; 6,5x3; ll 12, within red jadvāls. Or. pap., thickness 10= 0,68 mm. Good Ind. nast., index: a=4; b=6; c=6; d=3; k=4; n=3 mm. Cond. fairly good. Purchased: 9. xii. 1927, Calcutta.

1044.

منتخب الاعمال

Muntakhabu'l-a'māl.

III 391.

A treatise on the principal dogmas, observances, ethical laws, rules of conduct, etc., as prescribed by the Shi'ite doctrine, by Muḥammad Muqīm (f. 2), who dedicated it to a nobleman, Iltifāt-'Alī Khān (f. 2). The work was completed (see f. 65v,—this is not the date of the copy, but of the completion of the treatise), in the end of the month of Jum. II 1173/Jan. 1760. It is divided into a *muqaddima*, on the five principal commandments (*uṣūl-i-khamsa*), 12 *bābs*, and a *khātima* (on different minor observances connected with the commonest events in life, f. 49). The 12 *bābs* deal with: I (f. 3v), *ṭahārat*; II (f. 6v), *namāz*; III (f. 13), *rūza*; IV (f. 14v), *zakāt*; V (f. 14), *khums*; VI (f. 17), *kafārat*; VII (f. 19), on marriage, *nikāḥ*; VIII (f. 22v), on 'names' and the biography of Muḥammad; IX (f. 29v), on rules of hunting; X (f. 31), on clean and unclean animals, their slaughter, etc.; XI (f. 34), on observances (*ā'māl*) suitable for each particular month, day, and festival; XII (f. 38v), on rules for burial. Beg.

جواهر زاهر سپاس بیقیاس و لالی متلالی ستایش ... بعد تحمید

جناب مقدس کبریا ... بنده ائیم محمد مقیم الخ

Many marginal notes, additions and glosses.

To this treatise, occupying ff. 1v-65v, are added two other tracts, one on the margins, and the other at the end:

1. (ff. 53v-70, in *margin*). *Mukhtaṣar-i-Fatāwī-i-Muḥammad Bāqir Rashtī*. A collection of commonplace elementary rules concerning prayer, different prescriptions of Shi'ite doctrine, etc., ascribed to the famous mujtahid, Muḥammad Bāqir (b. Muḥammud Taqī al-Mūsawī) ar-Rashtī al-Iṣfahānī (d. 1260/1844). Judging from the form of the invocations of blessings upon him,

he was still alive at the time of the composition of the tract. Beg.

الحمد لله ... اما بعد، این مختصریست از فتاوی جناب قدسی القلب
... محمد باقر الرشتی توطنا الاصفهانی مسکناً الخ

2. (ff. 66-70). *Aḥwāl-i-khātimu'l-anbiyā'*. A short note, without preface, giving genealogical details of Muḥammad and the Imams. The name of the compiler is not mentioned. Beg.

در احوال خاتم الانبیا ... نسب شریفش برین موجبست الخ

At the end there is the beginning of a note of similar contents, but it breaks off after a few lines.

Copied towards the end of the xiii/xix c.

Ff. 70; S 8,5 × 4,75; 5,5 × 2,5; ll 20, no jadwals. Or. pap., thickness 10=0,77 mm. Minute Ind. nast., index: a=2; b=3; c=3,5; d=1,5; k=3,5; n=2,5 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 12. xi. 1926, Lucknow.

1045.

رسحه رباني

Rashaḥa-i-Rabbānī.

III 285.

A versified Shi'ite tract on the *namāz*, to which are added elementary rules concerning other prescriptions of Muhammadanism. The name of the author is not mentioned. The title and the date of the book are mentioned in the concluding lines in a somewhat corrupted form:

نام این رسحه ایست رباني، وقت تاریخ رسحه خواني،

The MS. is dated 1176/1763. The expression *رسحه خواني* is an equivalent of 1335. A probable reading is therefore *رسحه خواني*, i.e. 1174/1760-1; reading only *رسحه* = 908/1502-3 seems too early. The tract begins abruptly.

واجبات نماز سي عدد است، کوش بگذار حق ترا مدد است،

Dated the 4th Shawwāl 1176/the 18th Apr. 1763.

Ff. 15; S 8,5 × 5; 6,25 × 2,75; ll 15, no jadwals. Or. pap., thickness 1=0,06 mm. Ind. nast., index: a=5; b=3; c=5; d=2,5; k=6; n=3,5 mm. Cond. bad. Worm-eaten and pasted. Purchased: 12. xi. 1926, Lucknow.

1046.

انیس المومنین

Anīsu'l-mu'minīn.

III 399.

A treatise on the principles of Shi'ite doctrine, the same as EIO 2606, by 'Abdu'l-Karīm b. Muḥammad Walī. The date

of composition is not given, and as there are no references to authorities, it is difficult to gather any indications in this respect, except that the work was written before the 3rd Rab. II 1177/the 11th Oct. 1763, which is the date of the copy. It is not mentioned in the *Kashfu'l-hujub*. The book is divided into a *muqaddima*, 4 *bābs*, and a *khātima*, dealing with the purpose of creation, the *uṣūl-i-dīn*, prayers, rules for religious behaviour, principles of ethics, and also contains a number of special prayers and *dhikrs*. Beg.

الحمد لله الذي اتصف بجميع صفات الكمال ... اما بعد، چنین کوید

مؤلف این رساله ... عبد الکریم بن محمد ولی الخ

Dated the 3rd Rab. II 1177/the 11th Oct. 1763. Notes on the margins; prayers at the end.

Ff. 50; S 8,5 × 4,75; 6,25 × 3; ll 21, no jādvals. Or. pap., thickness 10=0,76 mm. Ind. nast., index: a=2; b=3,5; c=5; d=2; k=4; n=2,5 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 15. xi. 1926, Lucknow.

1047.

مرشد العوام

Murshidu'l-'awāmm.

III 380.

A detailed exposition of Shi'ite theology and religious duties, in four *qā'idās*, subdivided into *bābs*, which are, in their turn, subdivided into *maṭlābs*, etc. The author calls himself Qāsim b. al-Ḥasan al-Jilānī (f. 1v). There are apparently no indications in the text as to the period in which the work has been composed, but on the margins in the beginning of the book there are several critical notes, referring to the author as still living (مصنف دام ظلّه). Therefore it seems probable that the work was compiled towards the beg. of the xiii/xix c. It is apparently not mentioned in the *Kashfu'l-hujub*. Beg.

الحمد لله ... چنین کوید اقل عباد الله قاسم بن الحسن الجیلانی که

این چند کلمه در بیان مسائل عبادات الخ

A good copy, dated 1212/1797-8. Notes on the margins.

Ff. 178; S 8,5 × 5,75; 6 × 3; ll 15, within jādvals. Or. pap., thickness 10=0,84 mm. Clear Ind. nast., index: a=3; b=4; c=4; d=2; k=3; n=2,5 mm. Cond. fairly good. Slightly worm-eaten. Purchased: 13. xi. 1926, Lucknow.

1048.

رساله در اصول دین

Risāla dar uṣūl-i-dīn.

III 295.

A short treatise on the elementary principles of the Shi'ite doctrine, the same as No. 1062(7), intended for beginners. The

author does not mention his own name, but refers to his earlier work, *Risāla-i-wajīza*, on the rules of *namāz*. Beg.

الحمد لله كما هو اهله و الصلوة على افضل ... اما بعد، چون در
سالف زمان باجابت فرمان الخ

Dated the 18th Dhī'l-hijja 1219/the 20th March 1805.

Ff. 38; S 6,75 × 4,25; 5 × 3; ll 10, no jādvals. Or. pap., thickness 10=0,92 mm. Ind. nast. (a child's hand), index: a=6; b=5; c=7; d=4; k=6; n=4 mm. Cond. fairly good. Slightly worm-eaten and pasted. Purchased: 12. xi. 1926, Lucknow.

1049.

مواظظ حسنيه

Mawā'iz-i-Hasaniyya.

III 383.

Sermons of Dildār 'Alī b. Muḥammad Mu'in(i'd-din) al-Hindī an-Naṣīrābādī al-Lak'hna'wī (d. the 19th Rajab 1235 the 2nd May 1820), delivered by him in 1200/1786 and subsequent years (the first was preached the 13th Rajab of that year, i.e. 12th May 1786 see ff. 3v-4). The work is dedicated to Āṣafu'd-dawla Yahyā Khān (f. 2v), and its full title is (f. 3v) *Fawā'id-i-Āṣafiyya wa mawā'iz-i-Hasaniyya*. The present copy is slightly incomplete at the end. There are apparently a few folios missing. Beg.

جميع محامد و صنوف ستایش جناب واحد ... اما بعد، تراب اقدام

علمای دین الخ

Copied in the beg. of the xiii/xix c. Seal on f. 1.

Ff. 170; S 11,25 × 8,25; 8,75 × 5; ll 18, no jādvals. Eur. pap., thickness 10=0,81 mm. Ind. nast., index: a=4; b=5; c=6; d=2,5; k=5; n=3 mm. Cond. fairly good. Slightly worm-eaten. Purchased: 13. xi. 1926. Lucknow.

1050.

روضة الاحكام

Rauḍatu'l-aḥkām.

III 408.

A fragment of the Persian paraphrase of a large compendium of Shi'ite theology, by Dildār 'Alī (see No. 1049), the *Rauḍatu'l-aḥkām* (cf. f. 6). In the *Kashfu'l-ḥujub*, p. 295, No. 1594, where the work is mentioned, it is not stated whether it was originally written in Arabic or in Persian. The present extract deals with purifications, or rather with some technicalities connected with them. Beg.

در بیان طهارت، بدانکه اول و عمدۀ مطهرات اب است الخ

Copied probably towards the end of the xiii/xix c.

Ff. 11; S 8,25 × 6; 6,5 × 3,5; ll 12, no jādvals. Europ. bluish pap., thickness 10=0,32 mm. Ind. nast., index: a=2,5; b=5; c=5; d=2; k=5; n=3 mm. Cond. good. Purchased: 13. xi. 1926, Lucknow.

1051.

ترجمة ثمرة الفؤاد

Tarjuma-i-Thamaratu'l-fu'ād.

III 396.

A translation from the Arabic, with comments by the translator, of a treatise on the principles of Shi'ite theology, the *Thamaratu'l-fu'ād*, composed by Muḥammad b. Dildār-'Alī (see above, No. 1049) for his son Muḥammad Bāqir, apparently in the beginning of the xiii/xix c. It was translated by Ghulām Imām b. Ḥusayn 'Alī (f. 2) when the author was still alive. The work is apparently quite different from the *Thamaratu'l-fu'ād* mentioned in the *Kashfu'l-ḥujub*, p. 149, No. 732 (which is ascribed to Muḥammad Mahdī b. Muḥammad Shafī' Astrābādī, see No. 1058), which was composed in 1235/1819-1820. The present work is divided into several (*chand*) *maqṣads* (f. 2). The copy is incomplete, and only four *maqṣads* appear here (on ff. 3, 8v, 14, 18), the last one being subdivided into several *matlābs*, *faṣls*, etc. Beg. (apparently copied from the original work):

الحمد لله الذي خلق الانس و الجان و كلف عبادة ... اما بعد، بر
ضمير طالبان درجات عاليه مخفي نماند كه چون معرفت اصول دين اله

Copied in the middle of the xiii/xix c. A few corrections on the margins. A seal on f. lv, erased.

Ff. 52; S 7,5×5,75; 6,25×3,75; ll 15, no *jadwals*. Europ. pap., thickness 10=1,28 mm. Ind. nast., index: a=3; b=5; c=5; d=2,5; k=7; n=4 mm. Cond. tol. good. Slightly worm-eaten and pasted. Purchased: 14. xi. 1926, Lucknow.

1052.

هداية المستبصرين

Hidāyatu'l-mustabṣirīn.

III 390.

A detailed tract on Shi'ite theology by S. 'Alī b. S. Dildār 'Alī (the latter d. in 1235/1820, cf. No. 1049). The title, *Hidāyatu'l-mustabṣirīn fī ma'rifaṭ masā'ilī'd-dīn*, appears on the margins of f. 2, and is in a different handwriting. The work was most probably composed in the beg. of the xiii/xix c. It is not mentioned in the *Kashfu'l-ḥujub*. It is divided into two *bābs*. The present copy is incomplete at the end. The work is based on different standard compositions, but chiefly on a *risāla* by Khidr b. Shanlāl (?) of Najaf. Beg.

الحمد لله الذي جعل العبادات سبباً ... اما بعد، چنین گوید احقر
عباد الله ... سيد علي ابن سيد دلدار علي اله

Copied about the middle of the xiii/xix c. Occasional corrections and additions.

Ff. 254; S 6,5×4; 5,5×3; no *jadwals*. Or. pap., thickness 10=0,78 mm. Ind. nast., index: a=4; b=6; c=6; d=3; k=8; n=4 mm. Cond. tol. good. Worm-eaten, pasted. Purchased: 13. xi. 1926, Lucknow.

1053.

رساله شیعیه

Risāla-i-Shī'iyya.

III 473.

A fragmentary copy of a treatise on Shi'ite worship, dealing chiefly with prayers, as also with questions of *fiqh*. It is divided into 7 *bābs*, subdivided into *faṣls*, *maqṣads*, etc. A few leaves, probably one or two, are lost at the beginning, and in some places the order of the leaves is not correct. In order to facilitate identification in case another complete copy be found the headings of a few *bābs* are here given.

(f. 1) باب اول، در طریقه فرمان برداری و امانتگذاری حضرت

باری الخ

(f. 13) باب دوم، در آداب و شرائط نماز فريضة واجبي شب و روز الخ

(f. 199v) باب ششم، در آداب حج و خمس و زکوة الخ

Copied in the beg. of the xiii/xix c. At the beginning and end several leaves are left blank. Ff. 268-271v are occupied with scraps of prayers.

Ff. 271; S 8,25×5,75; 6×3,25; ll 14, no jadvāls. Or. pap., thickness 10=0,53 mm. Ind. nast., index: a=2,5; b=4; c=4; d=2; k=4; n=2,5 mm. Cond. not quite good. Injured by moisture. Purchased: 10. v. 1927, Calcutta.

1054.

گلشن ایمان

Gulshan-i-imān.

III 283.

A short treatise on the principles of the Muhammadan doctrine, from the Shi'ite point of view. The name of the author is not mentioned. The work is different from another Shi'ite treatise with the same title, mentioned in the *Kashfu'l-hujub*, No. 2673. The tract is divided into four *bābs*: I, f. 1, on *إثبات واجب الوجود*; II, f. 9v, on the *nubuwwat*; III, f. 11v, on the *imāmat*; IV, f. 52, on the *ma'ād*. The title is mentioned in the colophon. Beg.

بدان هداك الله كه چون ادمي قابل علم و تكليف و مكلف است الخ

Copied in the beg. of the xiii/xix c.

Ff. 53; S 6,5×4; 5×3,25; ll 14, no jadvāls. Or. pap., thickness 5=0,37 mm. Ind. nast., index: a=3; b=2,5; c=4; d=2; k=2,5; n=2,5 mm. Cond. not good. Worn-eaten and pasted. Purchased: 16. xi. 1926, Lucknow.

1055.

اصول خمسة

Uṣūl-i-khamsa.

III 494.

A short treatise on five principal dogmas of Shi'ite theology, i.e. the *tauḥīd*, *'adl*, *nubuwwat*, *imāmat*, and *ma'ād*. The name of the author is not mentioned. Beg.

الحمد لله ... اما بعد، بدانکه واجب است بر هر مکلف ازاد و بنده

مرد وزن دانستن اصول خمسة النخ

At the end (ff. 49 sq.) was found *Wasiyyat-i-Nabī*, Muḥammad's counsels to Fāṭima. Unfortunately the paper, coloured with green, has become brittle and has deteriorated, so that it crumbles away at touch.

Dated the 15th Jum. I 1247/the 22nd Oct. 1831.

*Ff. 30-48v; measurements, etc., as in No. 1026.

1056.

جمال الصالحين

Jamālu's-ṣ-ṣālīhīn.

III 388.

An encyclopaedia of the manners and observances suitable for an ideal Shi'ite, as based on the tradition of the Imams. The author calls himself Ḥasan b. 'Abdī'r-Razzāq. He gives no information of use for the identification of the date of composition, and he never refers to his authorities. Judging from the style and the general character of his work he may be regarded as one of the numerous compilers of similar books who occupied themselves with this kind of labour at Lucknow in the beg. of the xiii/xix c. Another copy—in Bh 136. The work is divided into a *muqaddima*, giving a brief review of the Shi'ite tradition referring to the matters dealt with; twelve *bābs*, on the *faḍā'il* of knowledge, devotion, prayers and all religious duties prescribed for a Shi'ite; and finally—a *khātima* (which is slightly incomplete at the end), on miscellaneous questions. The work contains a large number of prayers, especially in its latter half. Beg.

حمد بیکد و ثنای بیعدد کریمی را که در کستان عالم امکان ... اما بعد،

چنین کوید احوج عباد الله الی فضل ربه حسن عبد الرزاق النخ

Copied in the middle of the xiii/xix c. A seal, dated 1250/1834-5. Occasional notes on the margins.

Ff. 223; S 11,25×7,25; 8,25×4,75; ll 19, no jadvāls. Or. pap., thickness 10=0,82 mm. Ind. nast., index; a=3; b=4; c=5; d=2,5; k=5; n=3 mm. Cond. fairly good. Slightly worm-eaten. Purchased: 11. xi. 1926, Lucknow.

1057.

ترجمه حیات النفس فی خطیة القدس

Tarjuma-i-Ḥayātu'n-nufs fī khaṭīrati'l-quḍs.

III 405.

A Persian paraphrase, by Ḥasan Jābirī 'Azīmābādī, of the Arabic tract on Shi'ite theology, according to the teachings of the Shaykhī sect, by the founder of that school, Aḥmad b. Zaynī'd-dīn (Ibrāhīm b. Ṣāqur) al-Aḥsā'i (d. 1242/1826-7, cf. IvPS (I) 831 and CHL II, 127). The work is divided into a *muqaddima* (f. 3v),

five *bābs* (ff. 6v, 38, 50v, 56, 90), and a *khātima* (f. 108v). The *bābs* deal respectively with: *tauḥīd*, 'adl, *nubuwwat*, *imāmat*, and *ma'ād*. The dates of composition of the original and of the translation are not given. Beg.

الحمد لله (sic) ذالكبرياء (sic) والاله و صلي ... و بعد، چنین گوید
عبد مقتصر جاني حسن جابري عظيمبادي النخ

Copied about the middle of the xiii/xix c. Scribe: S. Muṣṭafā.

Ff. 111; S 8×5; 6×3,25; ll 14, no jādvals. Eur. paper, coloured, thickness 10=0,63 mm. Ind. nast., index: a=4; b=5; c=5; d=3; k=5; n=4 mm. Cond. good. Slightly dirty and pasted. Purchased: ll. xi. 26, Lucknow.

1058.

رسائل محمد مهدي استرآبادي

Rasā'il-i-Mahdī Astrābādī.

III 398.

Four short treatises on Shi'ite theology by Muḥammad Mahdī b. Muḥammad Shafī' al-Astrābādī (d. 1259/1843).

1. (ff. 1-36v). *Risāla-i-mumtāz dar namāz*. A short tract on the technicalities of *namāz*, divided into a *muqaddima*, 4 *faṣls*, and a *khātima*, composed in 1237/1821-2. Beg.

حمد و سپاس خداوندی را سزااست که در است از ادراک ... اما بعد،
این رساله ایست ممتاز در بیان مسائل نماز النخ

2. (ff. 36v-60). *Kunūz dar ādāb-i-nawāfil-i-shabāna-rūz*. A treatise on additional devotions called *nāfilas*. It is divided into 5 *ganjs*. Beg.

نحمدك اللهم ربنا حمدا كثيرا ... و بعد، چنین گوید بنده ضعیف
مفتاق بعفو خداوند النخ

Scrappy note at the end (f. 60).

3. (ff. 60v-79v). *Istihkām dar bayān-i-muḥmalī az masā'il-i-ṣayyām*, in the colophon simply called *Risāla-i-ṣaum*. A tract on rules connected with fasting composed in 1243/1827-8, divided into 14 short *faṣls*. Beg.

الحمد لله الذي جعل الصوم جنة من النار ... اما بعد، چنین گوید
بنده حقیر ... محمد مهدي النخ

Scrappy notes at the end and on f. 80.

4. (ff. 81-111v). *Najmu'l-mu'min*. A collection of notes on different matters connected with prayers, ethics, etc., according to Shi'ite teachings. See *Kashfu'l-hujub*, p. 577, No. 3248. It is dedicated to Najmu'd-daula Mumtāzu'l-mulk Mu'min Khān Fath-

'Alī Khān Bahādur, usually called Dilāwar Jang, of 'Azīmābād (cf. R 410-11). The work is incomplete at the end in this copy; it is divided into numerous *su'āls* and *jawābs*. Beg.

حمد نا محدود الايق معبود واجب الوجود يست که ... اما بعد، بذله
شرمندہ ضعیف ... محمد مهدی بن محمد شفیق الاسترآبادی الخ

Dated (1) the 12th Sha'bān 1250/the 13th Dec. 1834, and (3, f. 79v), the 4th Shawwāl 1250/the 3rd Feb. 1835. (2), f. 60, is simply dated 1250/ probably end 1834. Transcribed apparently in Lucknow, because the place is given (f. 36v) as Charbāgh and (f. 60) as Maḥbūbganj, both being localities in that city.

Ff. 111; S 7×4,5; 6×3,5; ll 8-15-17, no jādvals. Or. pap., thickness 10=0,96 mm. Ind. nast., different hands, index (f. 59): a=3; b=3; c=4; d=3; k=6; n=3,5 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 12. xi. 1926, Lucknow.

1059.

نجم المؤمن

Najmu'l-mu'min.

III 401.

Another copy of the same treatise as No. 1058 (4). It is a complete copy. Beginning as in the preceding transcript.

Copied towards the middle of the xiii/xix c. Occasional notes on the margins, and on f. 1.

Ff. 85; S 8×4,75; 6,25×2,75; ll 15, no jādvals. Or. pap., thickness 10=0,57 mm. Ind. nast., index: a=2,5; b=4; c=3,5; d=2; k=3,5; n=3 mm. Cond. tol. good. Slightly worm-eaten and pasted. Purchased: 12. xi. 1926, Lucknow.

1060.

رسالة عقائد

Risāla-i-'aqā'id.

III 282.

A short treatise on the principal dogmas of Shi'ite doctrine. The name of the author does not appear. The title, as above, is given in the colophon. Beg.

سپاس خدا را بی انتہای (انتہا؟) و درود بر اشرف انبیاء او و اولیاء

او، و بعد، پس غرض تحریر این مقالہ و باعث بر تدوین این رسالہ الخ

Dated the 16th Šafar 1251/the 13th June 1835.

Ff. 6; S 6,75×4,25; 5,25×3; ll 14, no jādvals. Or. pap., thickness 1=0,06 mm. Bad Ind. nast. Cond. bad. Worm-eaten and pasted. Purchased: 16. xi. 1926, Lucknow.

1061.

تذبیہ الغافلین

Tanbīhu'l-ghāfilīn.

III 455.

A treatise on the principles of ethics, religious life, devotions, etc., from the point of view of the Shi'ite system. It was derived from the works of Bahā'u'd-dīn Muḥammad b. Ḥusayn al-Āmilī (cf.

above, No. 1013), and compiled by Bahā'u'd-dīn Muḥammad (b.) Ibrāhīm at-Tirmidhī. The date of composition is not mentioned, apparently this is a modern work. The title, as given above, is found in an additional note, intended for insertion in the text, on the margin of f. 2v, and seems unreliable. Beg.

الحمد لله ... اما بعد، از سنین (؟) الطالبین من تصنیف شیخ
بهاء الدین بن (sic) محمد عاملی چنیز کوید مولف این رساله و محرر این
مقاله الفقیر الحقیر ابو اسحاق الراجی بالفضل الصمدی بهاء الدین محمد
ابراهیم الترمذی الخ

Dated the 15th Rab. II 1263/the 2nd Apr. 1847, Calcutta. Scribe: Mirzā Mughal (?) 'Azīmābādī. Notes on the margins and on additional leaves at the end.

Ff. 106; S 8x5; 6x3; ll 13, no jādvals. Europ. pap., thickness 10=0.46 mm. Ind. nast., index: a=4; b=6; c=6; d=2.5; k=4; n=4 mm. Cond. tol. good. Worm-eaten. Purchased: 14. iii. 1927, Calcutta.

1062.

مجموعه رسائل شیعیه

Majmū'a-i-rasā'il-i-Shī'iyya.

III 465.

A collection of short tracts dealing with different topics of Shi'ite theology. Only one of them, the first item, is in Arabic; they belong to different authors.

1. (ff. 1v-14v). *Ādābu'l-muta'allimīn*. A short tract, in Arabic, on what may be called religious psychology, dealing with the nature of religious knowledge and different virtues. The author is the famous Naṣīru'd-dīn Muḥammad Ṭūsī (d. 672/1274), see *Kashfu'l-ḥujub*, p. 32, No. 137. Beg.

الحمد لله على الآله والشكر على نعمائه ... اما بعد، فكثير من طلاب

العلم لا يتيسر لهم الخ

2. (ff. 15-20). *Risāla-i-nikāḥ*. A very short tract on marriage, according to Shi'ite ideas, by Majlisī. See above No. 1030, and Pertsch, p. 261. Beg. as in No. 1030.

3. (ff. 20v-29). *Risāla-i-wilādat wa wafāt-i-chahārdah ma'sūm*. A short note on the dates of the births and deaths of the Imams; it is attributed in the colophon to the authorship of S. Bāqir Shāh Bukhārī (apparently of the first half of the xiii/xix c.). Copied by his son, Majīdu'd-dīn Muḥammad, in 1245/1829. Beg.

ماه محرم دهم ان روز عاشورا شهادت مظلوم دشت كربلا الخ

4. (ff. 29v-32v). *Ta'limu'l-atfāl*. A short note on the elementary principles of theology. The name of the author is not given. Beg.

الحمد لله ... بدان هداك الله الرشاد فى المبدء و المعاد كه از جمله
اعتقادات النخ

5. (ff. 33v-45v). *Risāla-i-uṣūl-i-khamsa*. A short tract, in catechetical form, on the elementary principles of Shi'a theology. The name of the author is not mentioned in this copy. See above No. 1040. Beg.

الحمد لله على الاثمه ... اما بعد، سوال، اصول دين يعنى چيزهايکه
بى دانستن انها النخ

6. (ff. 46v-97v). *Tarjuma-i-Khulāṣatu'l-īmān*. A translation of the *Khulāṣatu'l-īmān*, by Khayrāt 'Alī b. Qanbar 'Alī Balgrāmī, by the author himself. The tract deals with the principles of Shi'ite theology. Not mentioned in the *Kashfu'l-ḥujub*. Apparently a modern work. Beg.

الحمد لله ... اما بعد، چنين کويد فقير محتاج رحمت خداوند ازلى
خيرات على ابن سيد قنبر على بلگرامي تجارز الله النخ

7. (ff. 98v-123). *Risāla-i-Mīr Murtaḍā*. A Persian translation of a short work on Shi'ite theology, ascribed to Mīr Murtaḍā, most probably identical with ash-Sharīf al-Murtaḍā al-Mūsawī (d. 436/1044, cf. Brock. I, 404). The name of the translator is not mentioned. The tract is intended for the use of children and beginners. See also No. 1048. Beg.

الحمد لله كما هو اهله ... اما بعد، چون در سالف زمان باجابت
فرمان واجب النخ

8. (ff. 124v-161v). *Sharḥ-i-Bāb ḥādī 'ashar*. A Persian paraphrase and commentary on the *al-Bābu'l-ḥādī 'ashar*, of Jamālud-dīn Ḥasan b. Yūsuf b. 'Alī b. Muṭahhar al-Hillī (d. 726/1326). See *Kashfu'l-ḥujub*, p. 75, No. 355. It deals with the principles of Shi'ite theology. The author of the present version is not mentioned. It does not coincide with any version mentioned in the *Kashfu'l-ḥujub*, pp. 325-6, and contains only *faṣls* IV, V and VI. Beg.

حمد و سپاس بيقيناس واجب الوجود پرا رواست النخ

9. (ff. 162v-179). *Fuṣūl-i-Naṣīrī* (as it is called in the colophon). A short treatise on Shi'ite theology, by Naṣīru'd-dīn Ṭūsī, cf. (1), above. See *Kashfu'l-ḥujub*, p. 402, No. 2223, where it is said to be a translation by Ruknu'd-dīn al-Jurjānī. Beg. abruptly:

هر که از چیزی اکاهی یابد از هستی ان چیز اکاهی یافته باشد الخ

10. (ff. 181v-218v). *Risāla-i-Shakkiyyāt*, by Majlisī, see above, No. 1034. Beg. as in that copy.

11. (ff. 219v-242). *Ṭahāratiyya*, by Muḥammad Yūsuf b. Ḥasan al-Ḥusaynī al-Astrābādī, who dedicated it to Shāh Ṭahmāsp (f. 220v, top). It is divided into 3 *faṣls* and several *khātimas*. It is devoted to the question of pollution and its removal. Many references to earlier authorities. Beg.

بعد از تحریر قواعد محامد الهی و تنقیح بیان مدائج ... کوید فقیر کبیر
البال ... محمد یوسف الخ

12. (ff. 242v-245). Scrappy notes, prayers, explanations of a dream.

13. (ff. 245v-270). *Risāla-i-Sa'ādat-i-ayyām-i-hafta*, by Majlisī, see above, No. 1031. Beg. as in that copy.

14. (ff. 270-273). *Madhkūr-i-ḥadīth-i-al-faqr fakhri*. The well-known *ḥadīth* about poverty, with explanations. Beg.

رسول خدا ... فرمود که چند چیز است که درویشی می آورد الخ

15. (ff. 276v-302). *Risāla-i-riḍā'*. A treatise on restrictions of marriages between relatives by adoption, by Muḥammad Taqī b. (Maqṣūd 'Alī) Majlisī Iṣfahānī (d. 1070/1659-60), the same as described in IvPS(I) 827 (1). Beg. as in that copy:

الحمد لله ... چنین کوید احوج المرئیین ... محمد تقی ابن
المجلسی اصفهانی الخ

Copied probably in 1245/1829-30, cf. f. 29, where the scribe calls himself Majīdu'd-dīn Muḥammad. He calls himself the proprietor, on almost every item. The first item is written by a different scribe. It was completed (f. 14v), the 13 Dhī'l-ḥijja 1242/the 8th July 1827. Between separate items there are often several blank leaves. Incidental marginal notes. Index on a fly leaf.

Ff. 302; S 6,75 x 4; 4,75 x 2; ll 14, no jādvals. Or. pap., thickness 10=0,83 mm. Ind. nast., index: a=3; b=4; c=4; d=2; e=5; n=3 mm. Cond. tol. good. Slightly worm-eaten. Purchased: 10. v. 1927, Calcutta.

1063.

مجموعه

Majmū'a.

III 393.

Three short notes on different matters connected with Shi'ite religious observances:

1. (ff. 1v-4v). *Qawā'id-i-nāfila*. A note on some special prayers, beg.

الحمد لله ... بدانکه زکوة در نه چیز واجب میشود الخ

2. (ff. 5-13v). *Risāla-i-Wilādat wa wafāt-i-chahārdah ma-ṣūm*, by Aḥmad b. Muḥammad 'Alī b. Muḥammad Bāqir Iṣfahānī Bahbahānī Jābirī (flourished in the first half of the xiii/xix c., see *Kashf'u'l-hujub*, p. 287, No. 1542, cf. IvC 392). Beg.

الحمد لله ... اما بعد، پس چنین کوید عاصی غریق بحار معاصی

احمد بن محمد علی بن محمد باقر اصفهانی الخ

3. (ff. 14-21). *Risāla-i-bada'*. Majlisī's short tract on creation, see *Kashf'u'l-hujub*, p. 243, No. 1274, etc. Beg.

الحمد لله و السلام علی عباده ... و بعد، چون در مسئله بدا نزاع عظیم

میان علماء خاصه و عامه الخ

Numerous notes on the margins. Poetical quotations at the end, containing versified chronograms of the deaths of the Imams.

Dated (1), f. 4v, the 10th Dhī Qa'da 1220 (?)/the 30th Jan. 1806; item (2), f. 13v-the 20th Sha'bān 1250/the 22nd Dec. 1834; the third item (f. 21) is simply dated 1250/beg. 1835.

Ff. 21; S 6,75×4; 5×3,25; ll 14, no jadvāls. Or. pap., thickness 5=0,38 mm. Ind. nast., index: a=3,5; b=3; c=5; d=2,5; k=3; n=3 mm. Cond. not quite good. Worm-eaten, pasted. Purchased: 16. xi. 1926, Lucknow.

1064.

مجموعه ادعیه

Majmū'a-i-ad'iya.

III 466.

A large scrap-book containing separate prayers, with explanations, fragments of different works on occultism, etc. There are references to different authorities such as Muḥsin Shūshtarī (f. 10), Abū Sa'īd b. Abī'l-khayr (f. 17v), Abū'l-'Abbās Būnī (frequently), etc., but the name of the compiler is not mentioned. The prayers are grouped according to their purpose (especially interesting seem to be the incantations for the protection of the child and of child-birth from evil spirits, ff. 53-75v). There are, besides these, prayers for securing favours from kings, to succeed in the search for thieves, for the prevention of the effects from the 'evil eye,' etc. Many useful charms against the *jinn*s, *paris*, Umm Šibyān (f. 11), Āl (or *Āl-i-zanān*, probably the same as the Umm Šibyān, f. 68v), etc. The entries are in different handwriting and the leaves are badly arranged; they had probably been left in disorder when sent for binding. Many additions on the margins.

Copied in the beginning of the xiii/xix c.

Ff. 276; S 9,5×5,5. Number of lines, paper, handwriting, etc., are much varied. Cond. tol. good. Purchased: 10. v. 1927, Calcutta.

1065.

مجموعۃ ادعیۃ و احادیث شیعیه

Majmū'a-i-ad'iya wa aḥādīth-i-Shī'iyya.

III 462.

A large collection of Shi'ite prayers, legends, extracts from standard Shi'ite works, magic tables, incantations, etc. The name of the compiler is not given. The work seems to be of modern origin, probably dating from the xiii/xix c. It opens with a prayer revealed by 'Alī to Muḥammad Bāqir Dāmād (d. 1046/1637) in a dream; then follows an account of the supernatural properties of the different *sūras* of the Coran; on f. 38v begins a *risāla* on the *namāz*, based on the works of Majlisī. Beg.

حضرت امیر المؤمنین علیہ السلام بمیر محمد باقر داماد در خواب

تعلیم نمودند، محمد رسول الله الخ

Dated 1300/1883. Notes on the margins. A *fihrist* at the beginning.

Ff. 444; S 9,5×5,75; 7×3; ll 22, within double *jadwals*. Europ. pap., thickness 10=0,87 mm. Ind. nast, index: *a*=4; *b*=4; *c*=4; *d*=2; *k*=4; *n*=3 mm. Cond. very good. Purchased: 10. v. 1927, Calcutta.

9. Controversy.

a. Shi'ite-Sunnite.

1066.

رسالۃ یوحنا

Risāla-i-Yuḥannā.

III 291.

A refutation of the Sunnite doctrine and the establishment of the triumph of Shi'ism, written in the form of a dispute between the Jew Yuḥannā, a convert to Islamism, on one side, and the imaginary learned representatives of the four principal Sunnite schools on the other. The date of composition is not given. Another copy, under the title *Khaṭī'at u'l-a'immat* is mentioned in Bh 139. Copies of this work are plentiful in Lucknow, and it seems probable that it is a production of some learned Shi'ite written about the beg. of the xii/xviii c. Cf. Ahlw 216. Beg.

الحمد لله ... اما بعد، حق سبحانه و تعالى به برهان تحقیق حجاب

تعلیل ... اما بعد، چنین گوید یوحنا بنی اسرائیل الذمی المصري الخ

Dated Dhū'l-Qa'da 1144/May 1732 (? very doubtful) at the "balada-i-Sahrind" (Sarhind), by Ḥusayn b. Muḥammad...? (the handwriting is different from that of the bulk of the copy). Seals on f. 1, some dated 1201/1787, etc. Notes at the end.

Fl. 76; S 7×3,5; 5,5×2; ll 13, no jādvals. Or. brownish pap., thickness 10=0,68 mm. Ind. nast., index: a=3; b=4; c=4; d=2; k=4; n=3 mm. Cond. bad. Damaged by white-ants in the middle of the book. Purchased: 17. xi. 1926, Lucknow.

1067.

رجم الشيطان

Rajmu'sh-Shaytān.

III 492.

A controversial treatise defending the usual Shi'ite practices of mourning, lamentation, theatrical impersonation, etc., against the theories of the leaders of the purists who appeared in India in the first quarter of the xiii/xix c., simultaneously with the successes of the Wahhābī movement. The attacks of the author, whose name does not appear in this copy, are directed chiefly against Shāh Aḥmad Pīr-zāda of Bareilly (North of Lucknow), a disciple of Shāh 'Abdu'l-'Azīz Dihlawī (d. the 7th Shawwāl 1239/the 5th June, 1824). He, with his assistants, Isma'il and 'Abdu'l-Hayy, was touring India, disseminating his doctrines, orally and by pamphlets. He claimed something like prophethood, and his follower, 'Abdu'l-Hayy, apparently the same as the one mentioned above, wrote a book on his, Aḥmad's, miracles, etc., with the title *Širāṭu'l-mustaqīm* (f. 2v), to which the famous mujtahid of Lucknow, Dildār 'Alī (d. the 19th Rajab 1235/the 2nd May 1820) replied with a violent refutation, the *Irāḥatu'l-ghayy fī radd 'Abdi'l-Hayy* (f. 2v). The author mentions also some other items of the controversial literature connected with these events as *Sayf-i-Haydari*, *Latma-i-Muzaffari*, *Ghazarawāt-i-Haydari*, etc. (f. 3). The author lived in 'Azīmābād (f. 3); he was a disciple of Dildār 'Alī, and as he invokes the prolongation of the latter's life, it is obvious that the treatise was compiled before 1235/1820. The present copy is incomplete at the end; it is divided into a *muqaddima* (f. 4v), on the love for the *aḥl-i-bayt* being obligatory, and three *bābs*, each subdivided into three *rajms*:

(f. 8v) باب اول در اثبات كفر و ارتداد شاه احمد پير زاده و مولوي

عبد الحكي و مولوي اسمعيل الخ

(f. 22) باب دويم در بيان اموريكه تعلق بشهادت حسين بن علي ... دارد،

(f. 34) باب سيوم در رد صحيفه ملعونه و بعض عبارات صراط مستقيم الخ

The *khātima* is here entirely missing. Beg.

نشكرت يا من خص اولياؤه لوعدهم النعيم ... اما بعد، درين زمان پر از ظلم و طغيان كه ابالسف انس الخ

Copied in the middle of the xiii/xix c.

Ff. 97; S 8,75 x 6; 7,25 x 4; ll 14, no jadvāls. Europ. pap., thickness 10=0,73 mm. Ind. nast., index: a=4; b=8; c=6; d=3; k=7; n=4 mm. Cond. good. Purchased: 19. v. 1927, Calcutta.

1068.

كشف الغمام عن تعزية الامام

Kashfu'l-ghumām 'an ta'ziyati'l-imām.

III 411.

Another controversial work, belonging to the same period as that of the preceding one (No. 1067), but much milder in tone. It defends the Shi'ite customs of lamentation on the anniversaries of the deaths of the Imams. The author (f. 2), S. Ja'far, or Abū 'Alī al-Ḥusaynī al-Mūsawī, has based his defense chiefly on the writings of 'Abdu'l-'Azīz Dihlawī (d. 1239/1823-4), an eminent theologian of the time. He mentions also his own two earlier works, *Mahjatu'l-burhān* and *Mukhtaṣṣu'n-naṣṣ* (ff. 2, 35v). There are numerous references to the Shi'ite and Sunnite standard works. The attack is directed against the same 'Abdu'l-Ḥayy and his book *Ṣirātu'l-mustagīm*, as mentioned in the former treatise (No. 1067). It is peculiar that on f. 22 the author ascribes the authorship of the *Irāḥatu'l-ghayy fi radd 'Abdi'l-Ḥayy* to Musharraf 'Alī Khān, not to Dildār 'Alī. The work is divided into a *muqaddima* (f. 2), 6 *maqālas*, and a *khātima* (f. 33v). Beg.

نحمدك يا من افاض قلوبنا بولاء الحسين و نشكرك يا من اعطى البكاء

عينونا في عزاء الحسين ... اما بعد، پس بر هر تعزیه دار امام ابرار الخ

Copied in the beginning of the xiii/xix c. A note of purchase at the end, dated 1237/end 1821, and a seal dated 1222/1807-8(?). Notes on the margins.

Ff. 36; S 9,25 x 6; 6,5 x 4; ll 13, no jadvāls. Or. pap., thickness 10=0,98 mm. Ind. nast., index: a=2,5; b=5; c=6; d=2; k=5; n=4 mm. Cond. tol. good. Slightly worm-eaten and pasted. Purchased: 15. xi. 1926, Lucknow.

1069.

رسالة المكاتيب في روية الثعالب و الغرائب

Risālatu'l-makātīb fi ru'yati'th-tha'ālib wa'l-gharā'ib.

III 407.

A collection of letters and comments upon them, on different principles of Shi'a doctrine, mostly in a controversial spirit. The author, Ḥaydar 'Alī (Fayḍābādī, see *Tadhkira-i-ulamā-i-Hind*, p. 55), flourished about the middle of the xiii/xix c. In a lengthy preface he explains how this book was compiled in consequence of the demands of one Nūru'd-dīn Ḥusayn Akbarābādī (two of his letters are given here, on ff. 48 and 74v). The author collected some of his correspondence with nawwāb Subhān 'Alī (some of his

letters have a seal dated 1221/1806-7, cf. ff. 8, 14v), and other papers. He frequently refers to his earlier compositions, such as *Muntahā'l-kalām*, *Izālatu'l-ghayn 'an baṣārati'l-'ayn* (all these are not mentioned in the *Kashfu'l-ḥujub*). On the whole the letters are rather interesting because they contain many direct references to persons and books, depicting vividly the intense religious life which is so characteristic of Lucknow at the beginning of the xiii/xix c.

This copy is incomplete at the end. It contains 11 letters, with different appendices (ff. 4v, 12, 18v, 28, 48, 63, 69, 74v, 106, 137, 156). The title is given on f. 4 (in the *Tadhkira-i-'ulamā'* it appears in the form of *Ru'yatu'th-tha'ālīb wa'l-gharā'ib fī inshā'i'l-makātīb*). Dildār 'Alī, 'Abdu'l-'Azīz, and other divines of Lucknow of the beg. xiii/xix c. are frequently referred to. Beg.

الحمد لله ... اما بعد، ميگويد کمترین ايام حيدر علي ... در وقتیکه
کتاب منتهی الکلام را بعد تهذيب و ترتيب نزد خانصاحب ... سبحان علي
خان ... ميفرستادم الخ

Copied about the middle of the xiii/xix c. Occasional notes on the margins.

Ff. 165; S 8,25 × 5,25; 6,25 × 3,25; ll 13, no jādwal. Europ. pap., thickness 10=0,46 mm. Ind. nast., index: a=2,5; b=4; c=4; d=2; k=3,5; n=3,5 mm. Cond. good. Purchased: 13. xi. 1926, Lucknow.

1070.

طعن الرماح

Ṭa'nu'r-rumāḥ.

III 394.

A defence of the Shi'ite denunciation of the rights of the first three khalifs. The title as above appears on f. 1, apparently in the same handwriting as that in which the bulk of the text is written. There is no preface, and the work opens abruptly with *maqṣad-i-awwal*. In the *Kashfu'l-ḥujub* (p. 378, No. 2102) a work is mentioned with the same title and contents; it is probably identical with the present one. It is attributed to the authorship of one S. Muḥammad who was alive at the time of the composition of the *Kashfu'l-ḥujub*, judging from the character of the invocations of blessings upon him. Very unfortunately he does not clearly name his opponents, but uses elusive titles as *mu'āṣiri-Dihlawī*, etc. It is most probable that in the colophon the date Jum. I 1238/Jan. 1823, preceded by the word *سود*, transcribed, belongs to the original, not to a copy.

The work is divided into different *maqṣads*, *marṣads*, *wajhs*, etc., apparently without any strict system, but the greater part of the book consists of the quotation and refutation of the arguments of the author's opponents. Beg.

مقصد اول در بیان عمدۀ مطاعن اول خلفای جور که عبارت از غصب

فدک و ازردۀ ساختن النخ

Dated the 2nd Dhī'l-hijja 1238/the 10th Aug. 1823. Scribe: Allah-dād Beg, son of Muḥammad Amin Beg.

Ff. 261; S 9×6; 6,75×4; ll 15, no jādvals. Or. pap., thickness 10=0,84 mm. Ind. nast., index: a=3; b=5; c=5; d=2,5; k=5; n=3 mm. Cond. tol. good. Worm-eaten and pasted. Purchased: 14. xi. 1926, Lucknow.

b. *Sunnite-Shi'ite.*

1071.

الزامیه

Ilzāmiyya.

III 292.

A treatise on the rights and privileges of the first three khalifs, defending the Sunnite doctrine against the teachings of the Shī'a on this point, by Šibghatu'l-lah 'Uthmānī, a disciple of several eminent theologians, such as (f. 4) Muḥammad Ḥasan, Bābu'l-lah, 'Abdu'l-'Alī (probably the one surnamed Bahru'l-'ulūm Lak'hnawī, d. 1235/1820, see *Tadhkira-i-'ulamā-i-Hind*, p. 123), and Ḥaydar 'Alī (apparently Faydābādī, who specialised in controversy with the Shī'ites, and died in 1225/1810, see *ibid.*, p. 55), etc. It was composed in 1216/1801-2, as stated on f. 8: "در غیب" اسم تاریخش بر آمد. It is divided into several *dalīls*, which have no serial numbers. Beg.

حمد بیحد و ثنای لا تعد شایسته صانعی احد ... (f. 3) اما بعد، میگوید

اضعف العباد من خلق الله بنده صبغة الله عثمانی النخ

At the end, ff. 31-38v, there are short notes, in *Hindustani*, on different paper and by a different hand, dealing with some topics of purification; the first has the heading: *chand mas'ala-i-ibāḥat-i-najāsāt*.

Copied in the beg. of the xiii/xix c. Notes on the margins.

Ff. 38; S 5,75×3,5; 4,75×2; ll 13, no jādvals. Or. pap. thickness 10=0,58 mm. Ind. nast., index: a=2,5; b=3; c=3; d=2; k=4; n=3 mm. Cond. good. Slightly worm-eaten and pasted. Purchased: 11. xi. 1926, Lucknow.

IX. SUFISM.

1072.

جواهر الاسرار و زواهر الانوار

Jawāhiru'l-asrār wa zawāhiru'l-anwār.

III 506.

The introduction and the beginning of the first *daftar* of the well-known commentary on Rūmī's *Mathnawī*, by (f. 4) Ḥusayn b. Ḥasan, or Kamālu'd-dīn Ḥusayn b. Ḥasan Khwārizmī (d. between 840 and 845/1436-42). See IvASB 505; IvC 208-9; IvPS(I) 871(4). It is divided into 10 *maqālas*. The introduction ends on f. 84v, where, under the heading 'āghāz', the commentary to the first *daftar* begins. Beg. as usual:

حمد ببعده و غایت و ثنای بی عد و نهایت حضرت پادشاهی را که الخ

Beg. of the commentary itself (f. 84v):

شروع در شرح مثنوی معنوی مولوی قدس الله تعالی سره و اوصل

آینا برة الخ

Copied about the middle of the x/xvi c. Numerous marginal and interlinear notes and glosses, mostly damaged by bookworms. Occasional seals.

Ff. 86; S 9,75 x 6; 6,75 x 4,25; ll 19, within red *jadwals*. Or. pap., thickness 10=0,86 mm. Ind. nast., index: a=3; b=4-7; c=4; d=2; k=3; n=2,5 mm. Cond. rather bad. Worm-eaten, much injured by dampness, pasted (margins). Purchased: 26. xi. 1927, Calcutta.

1073.

مجموعه در تصرف

Majmū'a dar taṣawwuf.

III 450.

Two short tracts on Sufic doctrine, apparently by different authors:

1. (ff. 1-7v). *Tawhīdiyya*. A treatise on Sufic theosophy, with some controversial flavour, directed against the orthodox doctrine. The name of the author is not mentioned. The work is apparently incomplete at the end, and ff. 8-11 have been left blank probably in order to be completed afterwards. Beg.

اللهم اني (sic) نحمدك بانك انت الله ... اما بعد، میگوید فقیر

حقیر سراپا تقصیر دل شکسته و از خود رفته که چون الخ

2. (ff. 12-46). *Mishu'l-wāṣilīn* (or *Mashu'l-wāṣilīn*?), also dealing with Sufic theosophy. Composed by Jamāl Ḥusayn (probably Jamālu'd-dīn b. Ḥusayn) al-Firdausī al-Kubrawī (f. 12), dedi-

cated to a shaykh, Shāh Kamāl 'Alī (f. 12v). The date of composition is not mentioned, but the tract is probably of modern origin. Beg.

الحمد لله الذي جعل ارواحنا مظاهر الاسرار اما بعد الحمد
والصلوة فيقول العبد الضعيف ... جمال حسين الفردوسي الكبيروي النخ

Copied towards the middle of the xiii/xix c. Incidental notes on the margins.

Ff. 46; S 8,75 × 5,75; 7,75 × 4,25; ll 11-14, no jadvāls. Or. pap., thickness 10=0,42 mm. Bad Ind. shikasta, especially at the beginning, index: a=4; b=9; c=7; d=3,5; k=8; n=3 mm. Cond. good. Slightly pasted. Purchased: 3. ii. 1927, Calcutta.

1074.

مجموعه

Majmū'a.

III 501.

A collection of short works, in prose and verse, dealing with Sufic, religious, and other matters, of isolated poems, occasionally of prayers, magic formulas, etc. Some of them are not common.

1. (ff. 1v-14v). *Haft-band-i-Mullā Kāshī*. The well-known seven poems in praise of 'Alī and the Imams. The author's name is differently given in various copies. Here it appears as Mullā Hasan Kāshī (sometimes called Muhsin, or Husayn Kāshī). He died ca. 720/1320. See IvASB 552; Browne 152; Bk 114-5, Sprenger 457, etc. Cf. *Haft-iqlīm*, EIO 724 (945). His work has been often printed in India, sometimes with commentaries. Beg.

السلام اى سايه ات خورشيد درب العالمين ' آسمان عز و تمكين آفتاب داد و دين '

At the beginning it is stated that this work should be recited 11 times daily if one wants to attain success in life.

2. (ff. 14v-20). Quotations from different poets: Šā'ib Ṭālib Kalīm, Waḥshī, Jalāl Asīr, Salmān Sāwajī, etc. Anecdotes on ff. 19v-20.

3. (ff. 20v-24). *Maw'izā-i-Firdausī Ṭūsī*. A didactic *mathnawī*, probably an extract from the *Shāhnāma*. Beg.

چنين است رسم سراى غرور ' كهى ماتم آمد درو كه سرور '

4. (ff. 24-28v). Quotations from different poets, beginning with Ni'mat-Khān 'Alī; a few anecdotes in didactic strain.

5. (ff. 29-38v). Didactic anecdotes, without any reference to the work from which they are taken. At the end poetical quotations, medical prescriptions, etc.

6. (ff. 39-40). *Risāla dar inshā*. A brief elementary treatise on epistolography. The name of the author is not mentioned. Beg.

الفاظی چند در تعریف ورود نامه که بجانب مکتوب الیه میتوان نوشت الخ

7. (ff. 40-40v). *Risāla dar iṣṭilāḥāt-i-Sūfiyya*. A brief treatise on Sufic technical terms, ascribed to Ni'matu'l-lah Walī (d. 834/1430-1). It may be an abbreviated version of Ni'matu'l-lah's Persian paraphrase of 'Abdu'r-Razzāq Kāshī's well-known work on Sufic terms, cf. R 832 vi. Beg.

این رساله ایست از شاه نعمت الله ولی قدس سره در بیان اصطلاحات صوفیه، الحمد لله ... بدانکه در بیان اهل تصوف گفته اند هر که قواعد و قوانین اهل تصوف الخ

8. (ff. 40v-69v). A number of specimen letters, quotations from different poets, Sufic anecdotes, religious legends and traditions quoted from different *tafsīrs* and historical or hagiological works, as 'Aṭṭār's *Tadhkiratu'l-awliyā*' (f. 58); *Ḥabībū's-siyar* (f. 58v); *Ta'rikh* of Ibn Hilāl (f. 59); book of Najjāshī (f. 61); *Idāh*, by Ṭabarī; *Maṣābiḥu'l-qulūb*, etc., almost all in Sufic strain. At the end is a brief biography of Jesus Christ, apparently based on Christian sources (f. 67); on ff. 67v-68v a note on the seven *iqḥlīm*s is given (*Dar ma'rīfat-i-masāḥat-i-ma'mūra-i-rūyi-zamīn wa ṣiwar-i-aqālīm*); follow again Sufic anecdotes, etc.

9. (ff. 69v-72). *Mabda' wa ma'ād*, by 'Azīz Nasafī (d. 661/1262-3), cf. IvC 415; this work, however, differs from that treatise, as well as from Fl 1952(4). The name of the author is given only in the colophon. The treatise is apparently either abbreviated from or modelled on 'Azīz Nasafī's *Kashfu'l-ḥaqā'iq*, see EB 1249, and IvASB 1179(1) but it is not identical with it. The work is divided into 5 *faṣls*:

(f. 69v) فصل اول، در سخن اهل شریعت، بدانکه اهل شریعت موجود را الخ

(f. 70) فصل دوم، در سخن اهل حکمت، بدانکه اهل حکمت نیز موجود را الخ

(f. 70v) فصل سیوم، در سخن اهل وحدت، بدانکه اهل وحدت میگویند الخ

(f. 71) فصل چهارم، در مراتب انسان، بدانکه این جوهر اصل که ظاهر آن نقطه انسانیست الخ

(f. 71v) فصل پنجم، در سیر و سلوک، در لغة عبارت از رفتن است
یعنی رفته‌ها که انج

Beg. of the work :

بدان اسعدک الله تعالى في الدارين که این مختصریست در بیان سیر
و سلوک و مبداء و معاد و عروج و در بیان سخن هر طایفه که نقل کنند
بی میل و تعصب انج

10. (ff. 72-77v). *Mir'ātu'l-muḥagghiḡīn*. The same theosophical treatise, in seven *bābs*, as IvASB 1345 (2); IvC 462 (7); 672 (6). Cf. CHL II, 1436 (6). In IvC 462 (7) it is ascribed to the authorship of Naṣīru'd-dīn Ṭūsī (d. 672/1273-4). The headings of the *bābs* are quoted in IvC 462 (7), but this version differs slightly in wording. Beg. as usual:

حمد ببعده و ثنای ببعده حضرت ذوالجلالی را که اثار قدرت او

و این مختصر کتابیست بر هفت باب، باب اول در بیان نفس طبعی انج

11. (ff. 78-89). Fragments and quotations of poetry, prayers, religious and Sufic works, etc.

12. (ff. 89v-127v). *Ṣiḡātu'l-'āshiqīn*. A Sufic and didactic *mathnawī* poem by Hilālī or Badru'd-dīn Astrābādī (d. ca. 939/1532-3), see IvASB 661. The work was composed before 913/1507-8 (cf. EIO 1430), and is divided into 20 short *bābs*. Beg. as usual:

خداوند ادری از غیب بکشای، جمال شاهد لا ریب بنمای،

13. (ff. 127v-137v). *Qaṣīdas*, etc.: by Khwājū-i-Kirmānī (d. ca. 753/1352); Ṭāhīr Dakkānī (f. 128), Ḥaydar-i-Kalūch (d. 959/1552) on f. 134; Jāmī; different religious and Sufic stories, prayers, etc.

14. (ff. 137v-141v). *Risāla-i-chūb-i-chīnī*. The same short treatise, in the same version, on the medicinal properties of China-root, composed in 954/1547 (not 934/1527-8, see f. 138), as IvASB 1542; the author calls himself Maḥmūd surnamed 'Imād, i.e. 'Imādu'd-dīn Maḥmūd b. Mas'ūd Shirāzī. It is the same version as Blochet 882 (8), but different from EIO 2313; EB 1597; Mehren 44; Leipzig C. 513, etc. Beg. as usual:

سپاس و ستایس آفرید کاری را که انسان را بشرف نطق اما بعد،

چنین کوید محرر این رساله و مقرر این مقاله خادم الحکماء محمود مشهور
بعماد که انج

A few additional prescriptions at the end.

15. (ff. 141v-144). *Ikhtiyārāt-i-ikhtilāj*. A short treatise

on divination by observing the pulsation in the different parts of the body. The authorship is ascribed to Aristotle and other ancient sages. Cf. IVASB 1523-4, where a versified treatise on the same subject is described. Beg.

بدانکه این کتاب از ذر القرنین رومی علیه الرحمة و صاحب صدر حکیمان
فارس یعنی ارسطاطالیس النخ

Different medical prescriptions and some prayers at the end.

16. (ff. 144-151). *Risāla-i-sa'ādat-i-ayyām-i-hafta-u māh*. Another copy of Majlisi's treatise on propitious and unlucky days, hours, etc., see above Nos. 1031-2. Beg. as in No. 1031.

At the end there are additional prayers, notes, etc.

17. (ff. 151-153). *Anwār-i-hikmat*. A short treatise on usual virtues. It is apparently the same work as R 830 xx, where it is ascribed to Ghazālī. Here in the colophon a chronogram-quatrain is given, with the name of Yūsufī, and the date of completion as the 9th Rab. I 919/the 15th May 1513. This Yūsufī may be chronologically identical with the famous physician Yūsufī, of the first half of the x/xvi c. (cf. IVASB 1543, etc.). Beg. as in R 830 xx:

الحمد لله الذي نور مصابيح القلوب بانوار حكمته و زين بساتين الارواح
..... این کلمات که بانوار حکمت موسوم است النخ

18. (ff. 153-207v). Quotations and fragments, containing prayers with instructions as to their magic influences (ff. 154-6), magic cures (ff. 156-7); notes on ethics; useful prayers, with frequent references to the *Durru'n-nazīm* (ff. 157-164v); Sufic and didactic anecdotes (ff. 165-177v); medicine (ff. 178-183); poetical and magic miscellanies (ff. 178-187); scraps, list of Omayyade and Abbaside khalifs (ff. 190v-191v); more stories in didactic strain (ff. 192v-193v); stories from the *Hayātu'l-qulūb*, on the Shi'ite Imams (ff. 194v-197); moral precepts of the Imams etc. (ff. 197v-207v).

Dated (ff. 40v, 72v, etc.) the 25th year of Muḥammad Shāh's reign, i.e. 1155/1742. The entries are by different hands, and many are more modern.

Ff. 207; S (*bayāḍ*) 6 × 11.5; 4.25 × 9.5; irregular number of lines, diagonally written in three columns, within gold *jadwals*. Coloured Or. pap., thickness 10 = 0.56 mm. Ind. *shikasta* and *nast.*, different hands. Cond. fairly good. Slightly worm-eaten and pasted. Purchased: 23. xi. 1927, Calcutta.

X. THE SCIENCES, MENTAL, MORAL AND PHYSICAL.

1. Ethics and politics.

1075.

اخلاق محسنی

Akhlāq-i-Muḥsinī.

III 349.

The well-known work on ethics, by Husayn b. 'Alī al-Wā'iz al-Kāshifī (d. 910/1505), see IvASB 1386. To the references given there add: CHL I, 23-5; II 33-6: Ed 97, 263; RsBr 131; Bk 944-7, etc. The present copy is slightly incomplete at the end. Beg. as usual:

حمد بی حد و ثنای بی عد مر حضرت بادشاه علی الاطلاق الخ

Copied in the beg. of the xiii/xix c. A few notes on the margins.

Ff. 141; S 7,5 x 4,5; 6 x 2,75; ll 15, no jadvāls. Or. pap., thickness 10=0,83 mm. Ind. nast. index: $a=3$; $b=4$; $c=5$; $d=2,5$; $k=5$; $n=2,5$ mm. Cond. tol. good. Slightly worm-eaten. Purchased: 14. xi. 1926, Lucknow.

1076.

رساله در اخلاق

Risāla dar akhlāq.

III 348.

The second half of an apparently quite unknown tract on ethics and manners. The work was completed (see f. 45) the 1st Shawwāl 1018/the 28th Dec. 1609, in the fifth year of Jahāngīr's reign. The present copy, dated the 3rd Rab. I 1020/the 16th May 1611, gives the name of the author (f. 46v) as 'Abdu'l-Wahhāb b. Tāhir b. Bud'han b. Nizām b. Sharaf b. Ya'qūb b. Maḥmūd b. Muḥammad b. 'Alī al-Ḥāfiẓ b. 'Uthmān aṣ-Ṣiddīqī. The work is apparently divided into 3 *maqālas*, and a *khātima*. The present copy opens somewhere in the second *maqāla*, which is divided into 7 *faṣls*. The third *maqāla* (f. 7) deals with *siyāsat-i-madaniyya*, or politics, and is divided also into 7 *faṣls*. The *khātima* f. 45 gives little beyond the date of completion. Beg. of the 3rd *maqāla* (f. 7):

فصل اول در ذکر حاجت بتمدن و بیان ماهیت حکمت مدنیہ و آنچه

بران تعلق دارد، چون تقدیم یافت کہ ہر موجودی را کمالیست الخ

Dated, as mentioned above, the 3rd Rab. I 1020/the 16th May 1611. Transcribed by the author's sons (بچہد بنان راقم و مولف), in Ujjayn (the colophon is incomplete).

Ff. 46; S 9×5; 7,75×3,5; ll 18, within jadvāls. Or. pap., thickness 10=1,16 mm. Ind. nast., index: a=4; b=6; c=4; d=2; k=4; n=3 mm. Cond. tol. good, except at the beginning. Pasted. Purchased in Nov. 1926, Lucknow.

1077.

چهارده دستور

Chahārdah dastūr.

III 437.

A collection of useful counsels concerning every aspect of daily life, i.e. hygiene, housekeeping, horticulture, medicine, letter writing, etc., etc., arranged in *dastūrs*. The work was composed, under unmistakable European influence, apparently in Calcutta, which is frequently referred to. The present copy is incomplete at the end, and does not contain the date of composition, or the name of the author. It is obvious that it was written after 1828, as this date is mentioned on f. 19v. *Ṭipū* of Mysore is frequently referred to. In the opening lines the author explicitly states that he undertakes this work in order to suggest means to correct the mistakes committed by *Ṭipū* in the conduct of his affairs, apparently alluding to the wild obscurantism and bigotry which were so strongly manifested by the Mysore nawwāb.

There are many poetical quotations, in Persian and Urdu. The work breaks off at the end of the thirteenth *dastūr*. Beg.

بنقدیر خلاق لوح و قلم، خامه مشکین گلاله در عین قطع بروادی رساله
در حالت النعم

Copied about the middle of the xiii/xix c. Several illustrations, partly in European style (f. 5), partly in Indian (f. 18v), etc.

Ff. 38; S 9×5,75; 6,25×3,5; ll 13, no jadvāls. Europ. pap., thickness 10=0,76 mm. Ind. nast., index: a=3; b=6; c=4; d=2; k=5; n=3,5 mm. Cond. good. Purchased: 11. i. 1927, Calcutta.

2. Lexicography.

1078.

شرح نصاب الصبیان

Sharḥ-i-Niṣābu's-ṣibyān.

III 327.

A commentary on the well-known versified Arabic and Persian school dictionary of Abū Naṣr Farāhānī (wrote ca. 617/1220), see IvPS(I) 881; IvC 533-7; IvASB 1411, where references to other catalogues are given. The name of the commentator and the date of compilation are not given. It seems that in the present copy the first leaf has been lost and replaced by another, written afterwards by a different hand. It is therefore quite possible that the beginning is not genuine, but was simply 'improvised'. A collation with other commentaries on the same

work found in this library, i.e. IvC 538; IvASB 1412; IvPS (I) 882, shows that the present one differs from them. It is incomplete at the end also. Beg. (may be unauthentic):

سپاس بقیاس مر خداوندی را سزا ست که رشته جان النخ

Beg. of the commentary (f. 2, l. 12):

بسم الله و الحمد لله ایراد می نموده اند عمل بحدیثین مشهورین

لیکن در نثر النخ

Copied about the middle of the xii/xviii c. Marginal notes. Notes on f. 1.

Ff. 63; S 8,25 × 4,75; 6,75 × 3,25; ll 17, no jādvals. Or. pap., thickness 10 = 0,76 mm. Good Ind. nast., index: a=3; b=5; c=5; d=2; k=6; n=4 mm. Cond. tol. good. Slightly pasted. Purchased: 16. xi. 1926, Lucknow.

1079.

نصاب تجنیس اللغات

Niṣāb-i-Tajnīsu'l-lughāt.

III 331.

A versified Arabic and Persian vocabulary, composed in different forms of the *ramal* and *khafīf* metres. In the colophon it is called a *Niṣāb* to the *Tajnīsu'l-lughāt* of Jāmī, which is his well-known work on Arabic words which change in meaning with the change of their diacritical dots, see IvPS (I) 887; R 503, 509, etc. The name of the author is not mentioned. There is no preface, and the work may be incomplete at the beginning. It opens abruptly:

رمل مثنی ممدون، بخل باشد ممسکی و نخل را کویند منج،

نخل را گرباز پرسی معنیش خرما شجر، النخ

Dated 1888 of the Samwat era, or 1831 A.D. Transcribed at Benares, by Gawrī-Shankar.

Ff. 7; S 8,75 × 5,75; 7 × 3,5; ll 15, no jādvals. Or. pap. Very bad Hindu nast., index: a=2; b=5; c=4; d=2; k=3,5; n=3 mm. Cond. bad. Worm-eaten and pasted. Purchased: 9. xi. 1926, Lucknow.

1080.

مجمع الفرس

Majma'u'l-Furs.

III 507.

The well-known Persian dictionary, by Surūrī, or Muḥammad Qāsim b. Ḥājji Muḥammad Kāshānī (beg. of the xi/xvii c.). It is the same version as IvC 523. The present copy is incomplete at the beginning and at the end. It opens with f. 2v, l. 8 of IvC 523, and ends with f. 214v, l. 13 of that copy.

Copied towards the end of the xii/xviii c.

Ff. 261; S 10,25×5,5; 7,75×3,25; ll 19, no jadvāls. Or. pap., thickness 10=0,74 mm. Ind. nast., index: a=3; b=4; c=5; d=2; k=6; n=3 mm. Cond. not good. Worm-eaten. Purchased: 3. xii. 1927, Calcutta.

1081.

منتخب بهار عجم

Muntakhab-i-Bahār-i-‘Ajām.

III 347.

A slightly abbreviated version of Tikchand Bahār's large Persian-Persian dictionary, composed in 1152/1739-40 (see f. 2v, where a chronogram is given as یادگار فقیر حقیر بهار). This edition was prepared by the author's pupil, Indarman (f. 2), in 1182/1768-9 (ibid). It is the same version as IvASB 1437; Bk 814; cf. also R 502; EB 1756. The present copy is divided into two vols., the first from *alif* to *dhāl*, and the second from *rā* to the end. The concluding leaves of vol. II contain a kind of an appendix (ff. 356-362), which is a collection of proverbs, arranged in alphabetical order according to their first words. It is not clear whether this appendix has any connection with the dictionary, or not. Beg. of the *Muntakhab*:

بهار آفرینی که کلبرک زبان انسان را استعداد سخن کرامت الخ

Dated (vol. II, f. 355) the 11th Ram. of the 37th year of Shāh-‘Ālam's reign, or 1209/the 1st Apr. 1795, at Shāhjahanābād. Scribe: Muḥkam-Singh.

2 vols. Ff. 323 and 362; S 14,25×9; 10,5×5,5; ll 23, within jadvāls. Or. pap., thickness 10=0,57 mm. Ind. nast., index (vol. I): a=3; b=7; c=5; d=2,5; k=4; n=5 mm. Cond. good. Gaudy vignettes and ornamented initial pages. Purchased: 11. xi. 1926, Lucknow.

3. Grammar.

1082.

پنج گنج

Panj-ganj.

III 472.

A treatise on Arabic grammar, divided into 5 *bābs*, each subdivided into five *faṣls*. The name of the compiler is not mentioned (as in all known copies). See here No. 1083 (3), and EIO 2411(3), 2412(3), 2413(1), 2419; EB 1660-1; R 523; Browne, 176(3); CHL I, 160; Blochet 931(3), etc. Printed: Calcutta, 1805; lith. in Lucknow, 1844, 1874; Cawnpore, 1867, 1878; Delhi, 1876, 1877; Bombay, 1877; etc. Beg. as usual:

الحمد لله علي ما خلق الانسان و انطق بدانکه این کتابیست

مبوب الخ

Copious marginal notes and interlinear glosses.

Transcribed about the middle of the xiii/xix c. (Dated 1253 Bangla).

*Ff. 153-207; S 8,5 x 6; 6,5 x 3,5; ll 12, no jadvals. Or. greenish pap., thickness 10=0,61 mm. Ind. nast. index: a=2,5; b=6; c=5; d=2,5; k=8; n=4 mm. Cond. fairly good. Paper is decaying, becoming brittle. Purchased: 10. v. 1927, Calcutta.

1083.

مجموعه رسائل در صرف

Majmū'a-i-rasā'il dar šarf.

III 467.

A collection of treatises on Arabic grammar, one on Persian grammar (4), and one on Shi'ite theology (9). All these are popular school books.

1. (ff. 1v-26). *Mizān fī 'ilmi'š-šarf*. A tract on the Arabic verb; here, in the colophon, the authorship is ascribed to Sa'dī Shīrāzī (!). See EIO 2415-7; EB 1664 (1); R 524; Browne 176(2); IvASB 1469-70; Blochet 931 (1); CHL I, 1157; II, 1292; etc. Beg. as usual:

الحمد لله بدانکه اسعدک الله فی الدارين که جمله افعال متصرفه
بر چهار گونه است ماضی و مستقبل و امر و نهی، اما ماضی انباشد که
بزمان گذشته الخ

2. (ff. 27v-61v). *Nuskha-i-munsha'iba* (or, as called here in the colophon, *Nuskha-i-munsha'ib*). A tract on Arabic verbs, similar to the preceding item. The author is unknown. See EIO 2412 (2); Browne 176 (2); IvASB 1465; CHL I, 1126; II, 1312 (where the authorship is ascribed to Sa'dī, cf. above). Beg.

الحمد لله بدان اسعدک الله تعالی فی الدارين که جمله افعال
متصرفه و اسماء متمکنه بر دو گونه است ثلاثی و رباعی، اما ثلاثی الخ

3. (ff. 62v-130). *Panj-ganj*. Another copy of the same tract as No. 1082 above. Beg. as in that copy.

4. (ff. 131v-162). *Qawā'id-i-Fārsī* (موسوم بقواعد فارسی).

A tract on Persian grammar, apparently the same as the one described in R 857, but different from IvC 551. The author, Raushan 'Alī Anṣārī Jaunpūrī (d. ca. 1810), also wrote an Arabic grammar, *Qā'ida-i-Raushan 'Alī*, see IvC 562 (1). The work was printed in Calcutta, 1817 and 1833, and lith. in Lucknow. See also EIO 2520-1; Bk 789-90; Bh 261 (5), etc. It is divided into a *muqaddima*, eleven (not seven as in R 857) *bābs*, and a *khātima*.

بعد از حمد حضرت انبیدگار و نعت رسول ... این رساله ایست موسوم
بقواعد (بقواعد) فارسی و متضمن اکثر قواعد (sic) و ضوابط اهل فارس الخ

5. (ff. 163v-176). *Zubda*, or *Zubdatu's-ṣarf*. A short tract on the conjugation of Arabic verbs, by Ṣahīr b. Maḥmūd b. Mas'ūd al-'Alawī. The date of composition is not known. See EIO 2411 (4), 2412 (4), 2413 (3), 2420; EB 1657; R 524; Browne 176 (4); IVASB 1458-9; CHL I, 504; etc. Printed in Calcutta, 1805, etc. Beg.

الحمد لله الموصوف بالتصريف المنعوت بالتحفيف ... (اما بعد، فقد

قال العبد الضعيف ... الظهير بن محمود بن مسعود العلوي النخ

6. (ff. 177v-219). *Hidāyatu's-ṣarf* (هداية السرف, f. 219). A treatise on Arabic grammar composed by the author (whose name is not mentioned), for his son Abū'l-Faraj 'Abdu'l-A'lā (f. 177v), and generally for the perusal of beginners. It is divided into unnumbered *faṣls*. Beg.

الحمد لله ... اما بعد، این فصلیست چند در بیان قواعد علم صرف

که معرفت آن النخ

7. (ff. 219v-227v). *Hidāyatu's-ṣarf*. Another, but shorter treatise on Arabic grammar with the same title as the preceding item (see f. 220, line 3 from the bottom), by 'Abdu'l-'Alī (f. 220), edited by Luṭf Ḥusayn. It may be that the work is of modern origin, and was prepared with a view to being printed. Beg.

حمد و ثنا سزاوار ذاتی ست که حضرت والايش ... بعد، بر ضمير صفا

پرور و خاطر ضیا کستر دقیقه رسال النخ

8. (ff. 229v-268). *Qawānīn-i-ṣarf*, in the colophon (f. 268) called *Qānūn-i-ṣarf*. The name of the author is not mentioned. He wrote this tract for his nephew (*barādar-zāda*) 'Aṭā'u'l-lah b. Ṣarif Muḥammad. See EIO 2424; EB 1662 (4), 1663; R 523; etc. Printed in Calcutta, 1828. Beg. as usual:

الحمد لله ... بدان اسعدک الله تعالى فی الدارين که چند قوانین

علم تصريف که صبيان را النخ

9. (ff. 269v-276). *Manẓūma dar uṣūl-i-dīn*. A short versified treatise on the principles of Shi'a doctrine, by Ḥāfizī (ff. 270, 276). No exact information as to the date of composition. See above No. 1023 (2), cf. No. 1024. Beg. as usual:

ای دل اول بگو تو بسم الله، کن ادا شکر نعمت الله،

10. (ff. 277v-336v). *Fuṣūl-i-Akbarī*. A treatise on Arabic grammar, by S. 'Alī Akbar (d. 1091/1680), see EIO 2423; or Muḥammad Akbar of Lucknow (see Browne 178). See also Browne 176; R 522; CHL I, 734; Bk 773-4 (where the name of the author is given as S. 'Alī Akbar Allahābādī). It is a popular school book in India, and has frequently been lith., mostly with different commentaries. Beg.

الحمد لله ... بدان علمک الله تعالى کلمات عرب سه قسم بود فعل اسم
حرف فعل کلمه است الخ

Copious explanatory notes and glosses on the margins and between the lines. Leaves are sometimes left blank between different items.

Copied apparently by the same scribe, Muḥammad Mahdī b. Bahār 'Alī (ff. 162v, 176), in 1258 and beg. 1259/1842-3 (1248-50 of the Bangla era), see ff. 26, 130, 162v, 227v, 268, 276. The separate items have not been transcribed the one after the another, but they have apparently been joined into one volume later on, not in a chronological order.

Ff. 336; S 12×8; 8,75×5; ll 7-13, no jādvals. Or. pap., thickness 10=0,53 mm. Large Ind. nast., index: a=7; b=10; c=7; d=4; k=9; n=6 mm. Cond. tol. good. Slightly worm-eaten. Purchased: 10. v. 1927, Calcutta.

4. Astronomy.

1084.

تقریب التّحریر

Taqrību't-taḥrīr.

III 448.

A Persian paraphrase of and commentary on the abbreviated version, called *Taḥrīru'l-Majistī* (the same as Ahlw 5655), of the famous *Μεγάλη σύνταξις*, a compendium of the astronomical system of Ptolemy, by Muḥammadan writers usually styled the *Kitābu'l-Majistī*. This abbreviation was made by Naṣīru'd-dīn (Muḥammad b. Muḥammad) Tūsī (d. 672/1274). It was based on the translation (f. 4v) by Ishaq b. Hunayn (d. 298-9/910-1), and corrected by Thābit b. Qurra (aṣ-Ṣābī) (d. 288/901). The author of this paraphrase and commentary is Abū'l-Khayr, or Khayru'l-lah Khān, son of Luṭfu'l-lah Khān, with the *takhalluṣ* Muhandis (f. 3). He occupied himself, as stated in the editor's preface, with this translation during the last years of Muḥammad Shāh's reign and completed it the 24th Muḥarram 1160/the 5th February 1747 (f. 554v). Circumstances prevented him from giving his work a final arrangement and from preparing a fair copy of it, until shortly before his death; then this work was started by his son, the editor of the book, Muḥammad 'Alī ar-Riyāḍī. This happened soon after 1161/1748 (cf. f. 3). Other works of the commentator are here mentioned, especially *Taḥrīru't-taḥrīr*, a com-

mentary on Euclid (apparently the same as described in EIO 2260; it was composed in 1144/1731-2), also a commentary on the poetry of Zulālī, on the *Diwān* of Ḥāfiẓ, a book on mathematics, etc.

The work (as in Ahlw 5655) is divided into 13 *maqālas* (I on f. 4v; II on f. 57v; III on f. 98; IV on f. 131; V on f. 182; VI on f. 237v; VII on f. 300; VIII on f. 322v; IX on f. 362; X on f. 413v; XI on f. 430v; XII on f. 463; XIII on f. 492v). There are many drawings and tables. Beg. of the editor's preface:

ثنائی که از اندازه مهندس خرد بیرون است ... اما بعد، از حمد
الهی عز و جده ... میگوید بنده ... محمد علی الرياضی آنکه چون والد
ماجد الخ

Beg. of the work itself (f. 3v) as in Ahlw 5655:

الحمد لله مبدء كل مبدء و غاية كل غاية و مفیض كل خير ... سپاس
است مر خدايوا که اول هر اول است و نهایت هر نهایت و دهنده
هر نیکوئی است و صاحب هر رهنمایی الخ

It is peculiar that in the colophon the dates of the completion of the work and of the copy are given as 1060 and 1076 instead of as 1160 and 1176 (f. 554).

The copying, apparently from the original drafts was completed (most probably by the editor himself, Muhammad 'Alī ar-Riyāḍī) on the 1st of Jum. II 1076 (1176)/the 18th Dec. 1762. A note at the end, dated 1198/1784. Comparatively good vignettes on ff. 1v, 3v, 57v. A *fihrist* on 6 additional leaves at the beginning. A few marginal notes.

Ff. 554; S 11,25×7,5; 8,25×4,75; ll 25, within double *jadwals*. Or. pap., thickness 10=0,63 mm. Good Ind. nast., index: $a=3,5$; $b=4$; $c=4,5$; $d=2,5$; $k=4$; $n=3$ mm. Cond. fairly good. Slightly worm-eaten. Purchased: 29. i. 1927, Calcutta.

5. Medicine.

1085.

کفایة مجاهدیه

Kifāya-i-Mujāhidiyya.

III 460.

A treatise on the principles of medicine, description of diseases (the first *fann*), and description of drugs (the second *fann*, beg. f. 200v), by (f. 3) Manṣūr b. Muḥammad b. Aḥmad b. Yūsuf b. Faqīh Ilyās. It was composed between 826 and 877/1423-72, see IvASB 1536-8; IvC 589 (to the references given there add CHL II, 1047-50; Schefer, p. 116). The work is also called *Kifāya-i-Manṣūrī*; it is divided into two *fanns*, as mentioned above; the first one is divided into 2 *qisṁs*, subdivided into 4 and 5 *maqālas*,

subdivided again into *bābs*, *faṣls*, etc. The second *fann* is divided into 5 *maqālas*, subdivided into *bābs*. This treatise has been lithographed at Lucknow, 1869, 1873. Beg. as usual.

شکر و سپاس مر خالقى را که در خلقت انسان دقایق حکمت ...
اما بعد، بر نظر اصحاب بصیرت و ارباب سیرت الخ

Dated the end of Dhi'l-hijja 1184/ middle of March 1771. Marginal notes.

Ff. 247; S 8,5 × 5; 6,25 × 3,25; ll 15, no jadvāls. Or. pap., thickness 10=0,82 mm. Good Ind. nast., index: $a=2,5$; $b=3$ or 8 ; $c=4$; $d=2$; $k=3$; $n=3$ mm. Cond. good. Slightly worm-eaten. Purchased: 10. v. 1927, Calcutta.

1086.

تشریح البدن

Tashrīḥu'l-badan.

III 464.

A treatise on the anatomy of the human body, by (f. 20v) Manṣūr b. Muḥammad b. Aḥmad, i.e. the author of the *Kifāya-i-Manṣūriyya* (see above, No. 1085). The date of composition is not mentioned; the work is dedicated to a prince, Pīr Muḥammad, probably the grandson of Timur, son of Ghiyāthu'd-dīn Jahāngīr, as he, Pīr Muḥammad, is here called son of سلطان ضیاء الدین, who died in 809/1406-7. Or it may be his cousin, son of 'Umar-Shaykh, (died in 812/1409-10). See R 467-8; EIO 2296 (1); EB 1586; Blochet 845-6; CHL II, 1494; it has repeatedly been lithographed in India (under the title of *Tashrīḥ-i-Manṣūrī*): Dehli, 1848; Lahore, 1889, 1895, etc. The work is divided into a *muqaddima*, 5 *maqālas*, and a *khātima*. There are several drawings, very childish in conception. Beg. as usual:

شکر و سپاس پادشاهی را سزد و ثنای بیقیاس ... اما بعده، بر نظر
اصحاب بصیرت و بصر الخ

Copied apparently towards the end of the xii/xviii c. (probably by the same scribe as of No. 1090). Marginal notes.

* Ff. 19v-62v; S 9,25 × 5,5; 7 × 3,75; ll 17, no jadvāls. Or. pap., thickness 10=0,87 mm. Ind. nast., index: $a=3$; $b=6$; $c=5$; $d=2$; $k=5$; $n=3$ mm. Cond. fairly good. Purchased: 10. v. 1927, Calcutta.

1087.

ریاض عالمگیری

Riyāḍ-i-'Ālamgīrī.

III 475.

The *second riyāḍ* of this work on pharmacology and the general principles of medicine, dealing with compound medicines (*murak-kabāt*) by Muḥammad Riḍā (b. Abī'l-Faḍl Sulaymān Shīrāzī), who completed it in 1096/1685, and dedicated it to Aurangzib. See IVASB 1560-1; EIO 2337-8. The present *second* part was begun

in 1090/1679; it is divided into 12 *manẓars* (for headings see EIO 2338). There is apparently a short lacuna between ff. 1 and 2. Beg.

اللهم لا نصير غيرك في كل الارادات ولا معين لنا في جميع الحالات الخ

Copied towards the end of the xiii/xix c. Seals at the beginning and end.

Ff. 78; S 9,25 x 6; 7,75 x 3,75; ll 21, no *jadwals*. Europ. pap., thickness 10 = 0,39 mm. Ind. nast., index: a=3; b=5; c=4; d=2; k=5; n=4 mm. Cond. good. Purchased: 10. v. 1927, Calcutta.

1088.

ميزان الطب

Mīzānu't-ṭibb.

III 497.

The well-known treatise on medicine, still much used in India, by Muḥammad Akbar b. Muḥammad Muqīm Arzānī, who flourished in the first quarter of the xii/xviii c. in India. See IvASB 1574; EB 1612; R 479; CHL II, 1294; often lith. in India, latest: Lahore, 1925. It is divided into 3 *maqālas* (the headings are given in EB 1612). It is intended as a kind of introduction to medical science for beginners. Beg.

الحمد لله ... اما بعد، عبد السبكاني محمد ارزاني المسمى به محمد

اكبر ميكويد كه چون اطفال فقير و ديكر اعزة الخ ... مقاله اول، در علامات

كيفيات چهار كانه يعني حرارت الخ

At the end (ff. 135-136v) a very short treatise on the pulse (*nabḍ*) is added. The name of the compiler and the exact title of this note are not given.

Dated (f. 134) the 16th Rajab 1204/the 1st April 1790. Scribe: Madad 'Alī Bukhārī. A few additions on the margins.

Ff. 136; S 8,25 x 4,5; 6,75 x 3,25; ll 15, within red and blue *jadwals*. Or. pap., thickness 10 = 0,81 mm. Ind. nast., index: a=2,5; b=4; c=4; d=2; k=4; n=3 mm. Cond. fairly good. Slightly worm-eaten and repaired. Purchased: 16. ix. 1927, Calcutta.

1089.

مجمع الجوامع و ذخائر التراكب

Majma'u'l-jawāmi' wa dhakhā'iru't-tarākib.

III 440.

A large compendium of pharmacology, with a preface dealing with the general principles of medicine (ff. 1v-44), divided into 20 *faṣls*, see EIO 2361. The author, Muḥammad Ḥusayn b. Muḥammad Hādī al-'Uqaylī (? here العسلي) al-'Alawī al-Khurāsānī ash-Shīrāzī, surnamed Muḥammad Hādī Khān, composed it (f. 2, top) in 1185/1771-2, and based it on the *Jāmi'u'l-jawāmi'* of

'Alawī Khān (d. 1162/1749) which is usually called *Qarābādīn-i-'Alawī-Khān* (see IvC 609), as well as on other standard works. The names of the drugs are arranged alphabetically; each first letter constitutes a *bāb* and the second letter a *faṣl*. Besides, the drugs are arranged in sections, according to their nature: dry, liquid, etc. In the *khātima* the author gives some information concerning the new drugs introduced by Europeans, such as quinine, etc. A special *risāla*, originally in Turkish, but translated into Arabic, is there quoted *in extenso* on ff. 551v-556. According to this copy it was *translated*, and not *composed*, by Aḥmad b. Luṭfī'l-lah Chalabī (cf. EIO 2361). Beg. of the treatise, as in the India Office copy:

الحمد لله (sic) الذي تحيّر (sic) دون ادراك كنه ذات (sic) المقدسة
العقول (و) الارهام ... اما بعد، بعرض برادران ايماني و خلان روحاني
ميرساند الخ

Copied about the beg. of the xiii/xix c. Notes on f. 1.

Ff. 557; S 12 x 8,5; 9,75 x 5,5; ll 35, within double jadwals. Or. pap., thickness 10=0,71 mm. Minute Ind. nast., index: a=3; b=4; c=4; d=2; k=3; n=2,5 mm. Cond. good. Slightly injured by white ants. Purchased: 14. i. 1927, Calcutta.

1090.

منظومه دلائل نبض و بزل

Manzūma-i-dalā'il-i-nabḍ wa bawl.

III 464.

A versified treatise on diagnosis by the observation of the pulse and the urine (f. 9). The real title and the exact date of composition are not given here. It is written in the form of a *mathnawī*, and is quite different from the well-known tracts on this subject by Yūsufī (cf. IvASB 1543). In the colophon the work is called *Kitāb-i-tashrīḥ* (probably a mistake). The name of the author appears in the concluding lines as Amīn (the metre is not right):

چون که تعدیل در اسباب بسته ای امین، الخ

Beginning of the treatise:

از علاماتی که او کلی ست بر احوال تن،

نبض قاروره بود نیکو دلیل از اصل فن،

Dated the 9th Jum. II of the 21st year, apparently of Shāh 'Ālam (because an equivalent is given in the Bangla era as 1186), i.e. 1193/the 24th June 1779.

* Ff. 1v-18v; S 9,25 x 5,5; 7 x 3,75; ll 16-17, no jadwals. Or. pap., thickness 10=0,81 mm. Ind. nast., index: a=4; b=7; c=5; d=2,5; k=6; n=4 mm. Cond. good. Purchased: 10. v. 1927, Calcutta.

1091.

قرا بادین

Qarābādīn.

III 474.

A fragmentary copy of a work on pharmacology (ff. 13-197v), and the beginning of an apparently different work on the same subject, ff. 1-12v. In the main work the drugs are arranged according to their forms: powders, pills, ointments, etc. The title of the book is not given. It is composed of short descriptive notes indicating the manner of preparation, called صفت. The smaller fragment (ff. 1-12v) deals chiefly with aphrodisiacs.

Copied in the beg. of the xiii/xix c. Notes on the margins.

Ff. 197; S 8,75 x 5,25; 7 x 3,25; ll 17, no jadwals. Or. pap., thickness 10=0,93 mm. Ind. nast., index: a=4; b=6; c=6; d=2,5; k=5; n=4 mm. Cond. tol. good. Worm-eaten. Traces of moisture. Purchased: 10. v. 1927, Calcutta.

1092.

فوائد همایون

Fawā'id-i-Humāyūn.

III 478.

A treatise on medicine, called (on f. 1v.) *Risāla dar 'ilāj-i-nafkha*, by 'Alī 'Azīm b. Karīmī'd-dīn 'Alī, surnamed Ḥakīm Mīr Jān b. Ḥakīm S. 'Azīm, who completed it (see f. 79) the 14th Rajab 1246/the 29th Dec. 1830, at Calcutta, whilst on his way to return to Murshidābād. It is dedicated (f. 2v) to nawwāb S. Mubārak 'Alī Khān Fīrūzjang of the district of Bank (صوبہ بنک). It is peculiar that the title of the work is given as *al-Fawā'id al-Humāyūn*. The tract deals with the diseases of the respiratory organs, and is divided into a *muqaddima*, five *bābs*, and a *khātima*. Beg.

الحمد لله العليم الحكيم الجدير القدير الذي خلق ... اما بعد، اين

رساله نيسست در علاج نفثه مراقبه كه النعم

Dated the 29th Dhī'l-hijja 1270/the 22nd Sept. 1854. Scribe: Ḥusayn 'Alī b. 'Alī Aghā-i-Rūmī.

Ff. 79; S 8,25 x 5,25; 6,5 x 3,5; ll 11, no jadwals. French pap. (embossed 'Brut Jeune, Bordeaux'), thickness 10=0,49 mm. Ind. nast., index: a=3; b=5; c=4; d=2; k=6; n=4 mm. Cond. quite good. Purchased: 25. v. 1927, from Murshidābād.

XI. VARIA.

I. Translations from Sanskrit.

1093.

سر اکبر

Sirr-i-Akbar.

III 482.

An incomplete copy of the same translation of the Upanishads, by Dārā Shikūh, as described in IvASB 1708 and IvC 678-9, completed at Dehli on the 6th Ram. 1067/the 18th June 1657. The present copy ends with the Narsingh Upanishad (f. 163), which is slightly incomplete at the end. Beg. as usual :

حمد ذاتی که نقطه پایی بسم الله در جمیع کتب سماوی ... اما بعد

فقیر بی اندوه دارا شکوه در سنه هزار و پنجاه هجری الخ

Copied towards the end of the xii/xviii c.

Ff. 168; S 8,75×6; 6,75×4,25; ll 19, within red jadwals. Or. pap., thickness 10=0,53 mm. Ind. nast. and shikasta, index: a=3; b=6; c=5; d=2,5; k=4; n=3 mm. Cond. fairly good, except at the end. Purchased: 19. v. 1927, Calcutta.

1094.

گلزار حال

Gulzār-i-hāl.

III 495.

A Persian paraphrase of the Bhak'ha translation of the Sanskrit drama, by Krishna Miśra, called (f. 2v) Prabod'ha Chandrodaya. The translator, Banwalidās, or Walī-Rām, with the *takhalluṣ* Walī, who at some time served under Dārā Shikūh, completed his work in 1073/1662-3 (f. 2v). See R 1043; EIO 1995; RsBr 195, etc. Cf. IvC 270, 462 (27); IvPS (I) 812 (4). It was lith. in Lucknow, 1877. The present copy is incomplete at the end. It opens with a poetical preamble:

حمد ذاتی را که اصل ذات هاست، ذات او در اصل اصل ذات هاست،

Beg. of the prose introduction (f. 2) :

روزی از روزهای فصل بهار که اسباب خورمی (sic) امده الخ

Copied in the beg. of the xiii/xix c.

Ff. 40; S 8,5×6; 7×3,75; ll 15, no jadwals. Or. pap., thickness 10=0,91 mm. Ind. nast., index: a=4; b=7; c=5; d=2,5; k=5; n=5 mm. Cond. not good. Worm-eaten. Purchased: 19. v. 1927, Calcutta.

2. Miscellanies and scraps.

1095.

مجموعه

Majmū'a.

III 505.

1. (ff. 1v-8v). *Ta'rīkh-i-wafāt-i-Muṣṭafā wa digar buzurgān*. Versified chronograms for the dates of the deaths of Muḥammad, the Imams, the founders of the Sunnite orthodox schools of theology, etc. The author's *takhalluṣ* does not appear in the text. In a note on f. 1v, which is a kind of preface, the compiler is called Muḥammad Nāṣiḥ Ghāzīpūrī, a *muftī* to Shāh-'Ālam. Beg.

در بیان تاریخ وفات حضرت محمد مصطفی ... چون حیات النبی
بحکم خدا، شد ز دار الفنا بدار بقا، النعم

2. (ff. 9v-15). *Risāla-i-hudā*. A short treatise on the elementary principles of Sufism, in the colophon ascribed to Shāh Hāfiẓ Abū Ishāq Muḥammadī. The date of composition is not given. Obviously a modern work, probably of the end of the xii/xviii c. or beg. of the xiii/xix c. Beg.

بسم الله حامدا لله و مصليا ... اما بعد، پوشیده نماند بر ارباب عقول
و اصحاب فحول که استقامت النعم

3. (ff. 15v-18). Short scrappy notes on prayers, *ḥadīths*, etc.

Dated (f. 15) the 5th Muḥarram 1236/the 13th Oct. 1820. Occasional notes on the margins.

Ff. 18; S 9,75 × 6,25; 7,5 × 4,5; II 13, no jādvals. Or. pap., thickness 10=1,03 mm. Bad, dotless Ind. shikasta, index: a=4; b=7; c=6; d=3,5; k=5; n=4 mm. Cond. good. Purchased: 26. xi. 1927, Calcutta.

1096.

مجموعه

Majmū'a.

III 487.

A collection of scrappy notes and fragments of works on occult matters, etc.

1. (ff. 1v-20v). *Ḍiyā'u'l-'uyūn*. An incomplete copy of the same tract on the magic powers of various verses, chapters, or isolated letters of the Coran, etc., as described in IvPS (I) 911. It was completed in the beginning of Ramaḍān 1114/end of Dec. 1702, at Ḥaydarābād, by Muḥammad Hādī b. Mir Mahdī Khān al-Ḥusaynī aṣ-Ṣafawī, Abū'l-Mafākhīr Nizāmu'd-dīn, surnamed Shāh Mīrzā or Mīrzā Mahdī Khān Ṣafawī (f. 1v), cf. also IvASB 167.

The present copy contains only a portion of the whole work. Beg. as usual.

بعد از حمد بیحد و صلوات بیعدد چنین گوید احقر بندگان الخ

Stray notes on ff. 1, 12v, 20v; f. 12 is blank.

2. (ff. 21-63). *Ādāb wa qawā'id-i-'ilm-i-siyāq*. A tract, derived from a treatise by "Shams" (*az risāla-i-Shams*, as stated in the heading), on the technical terms, and other subjects such as the letters of the alphabet used as numerical symbols, etc., of the *'ilm-i-siyāq*. It is not clear whether all separate parts of this fragment belong to the same work, or are derived from different treatises. On f. 24 begins a *Maqāla-i-thāniya*, although there is no mention of the first *maqāla*. On ff. 32-56 there is a vocabulary of Arabic words, in alphabetical order according to their *last* letters. Some of them are used in a special sense.

3. (ff. 63v-70). Scraps, mostly of an occult nature.

4. (ff. 70v-77v). A note on physics, dealing with the four *'anāšir*, or elements, meteorological matters, etc.; it is not an independent work, but probably a collection of notes. At the end, ff. 75v-76, there are notes on the magic powers of some Coranic verses, and ff. 76v-77v are occupied with a note on photography, on the electric battery, on the cabbala (*ghālīb wa maghlūb*, ascribed to Aristotle).

5. (ff. 78-82). Occult scraps, on the interpretation of dreams, various prayers, the magic powers of some Coranic verses, petition to the hidden Imam, etc.

6. (ff. 82v-86v). *Fāl-nāma-i-Ja'far Šādiq*. A treatise on divination by the Coran, ascribed, as usual, to Ja'far Šādiq. It is complete, and consists of a magic circle with numbers, and table containing 15 selected verses from several *sūras*. Beg.

از ابی عبد الله جعفر ابی محمد الصادق ... این فال نامه از کلام الله

استخراج فرموده الخ

7. (ff. 87-89). Occult scraps and magic prayers.

Item (1) has a note on f. 1v, dated 1238/1822-3. Ff. 21-63 date probably from the middle of the xiii/xix c. Ff. 64-89 are dated (f. 86v) 1286/1869.

Ff. 89; S 11,75 x 7,25. Number of lines, paper, handwriting, etc. are irregular. Cond. tol. good. Purchased: 19. v. 1927, Calcutta.

1097.

مجموعه

Majmū'a.

III 470.

A scrap book mostly of magic contents, in prose and verse, in Persian and Arabic, sometimes in Hindustani.

1. (ff. 1-4). *Hud-hud-nāma*, on the supernatural and medicinal properties of the flesh, etc., of the bird *hud-hud*.

2. (ff. 4-31v). Lists of Muḥammad's wives, children; of prophets, imāms, etc.; prayers, in *Arabic*, with Persian explanations. Medical prescriptions; poetical quotations in Urdu and in Persian; magic counsels, aphrodisiacs, etc.

3. (ff. 32-75v). Prayers, *ḥadīths*, etc., with explanations of their magic powers. At the end several versified notes.

4. (ff. 76-91v). Poetical quotations, mostly of medical contents.

5. (ff. 92-97v). *Qiṣṣa-i-Malika-Sultān*, a tale about Malika-Sultān, daughter of the king of Rūm. Beg.

حمد بیحد و ثنای بیحد مر آن پادشاهی را ... اما بعد، راویان اخبار

و ناقلاں آثار الغ

Scrappy notes on ff. 98-99.

Copied in the beg. of the xiii/xix c.

Ff. 99; S 8×5; 6×3,75; ll 13, no jādvals. Or. pap., thickness 10=0,93 mm. Ind. nast., index: a=4; b=6; c=4; d=2,5; k=6; n=3 mm. Cond. tol. good. Purchased: 10. v. 1927, Calcutta.

1098.

مجموعه

Majmū'a.

III 445.

A collection of poetical quotations of religious contents, from different authors (ff. 1-78v); prayers in *Arabic*, with instructions, in Persian, as to the number of times, etc., they should be recited (ff. 81v-129); more prayers, in *Arabic* (ff. 136v-151v).

Copied in the beginning of the xiii/xix c. Marginal notes.

Ff. 151; S 8,25×5,75; 6,75×3,75; ll 10-11, no jādvals. Or. pap., coloured with green, thickness 10=0,73 mm. Ind. nast., index: a=4; b=10; c=5; d=2,5; k=6; n=4 mm. Cond. tol. good, but paper has become brittle, and will not last long. Purchased: 19. i. 1927, Calcutta.

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see Preface.)

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